

MANKIND'S

JUBILEE:

OR,

Good Tidings of great Joy for all people,
plainly discovered by Scripture Texts.

And the Angel said unto them, Fear not: For behold, I bring you good Tidings of great Joy, which shall be to all People. For unto you is borne this day in the City of David a Saviour, which is Christ the Lord, Luke 2. 10, 11. And this famous general proclamation of Grace for all People, was also then published by a multitude of the Heavenly Host, ver. 13.

Thus Christ was from Heaven declared to be the Saviour of all Men, or all People, agreeable to 1 Tim. 4. 10. (who accordingly) hath redeemed us from the Curse of the Law, by his being made a Curse for us, Gal. 3. 13. By his tasting death for every man, Heb. 2. 9. wherby he became the propitiation for the sins of the whole world, 1 Joh. 2. 2.

Shewing,

That there is a Common Salvation of all Men, from the Eternity of the Curse of the Law, and first death, and that in that salvation, such reall Ability is communicated through our Saviour Christ his performances to all men, as that no one man hath done, doth, or shall eternally perish, by any obstructions which came over all men, by Adams Fall, but onely by his own actuall and wilfull persisting in the abuse of the Ability by grace in Christ conferred unto him.

Written by Christopher Wade, An. Dom. 1658.

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Good Tidings of great Joy for all people
plainly discovered by Scripture and Reason.

THESE THINGS ARE FIRST
TO BE CONSIDERED, THAT THE
GOSPEL IS A POWER OF GOD, WHICH
BRINGETH ABOUT THE OBEYANCE
OF FAITH, AND THEREBY THE
JUSTIFICATION OF THE BELIEVER.

THE SECOND THING TO BE
CONSIDERED, IS THE
MANNER OF THE
CONVERSION OF THE
SINNER, WHICH IS
BY THE WORKING OF THE
HOLY GHOST, THROUGH
THE WORD OF GOD.

THE THIRD THING TO BE
CONSIDERED, IS THE
LIFE OF THE BELIEVER,
WHICH IS A LIFE OF
OBEYANCE TO THE
COMMANDMENTS OF
GOD, AND OF LOVE
TO HIS NEIGHBOUR.

Written by the Rev. Mr. John
Calvin.

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The INTRODUCTION.



Orasmuch as it is evident, that some men, even Christian men, yea even some godly learned men, by casting in their owne scholasticall glosses, upon many excellent plain Texts of Scripture, have as much as in them lyeth, buried the comfortable use of the firm foundation, on which faith and repentance, ought in Gods ordinary way primarily to be builded, even the common salvation mentioned Jude 3. which the Scripture, if it be permitted to speak for it selfe, in its owne litterall language, with the assistance of the spirit thereon attending, being submitted unto, will of its selfe evidently set f^rth to publick view.

From the vanity of which practice, men are necessitated, being thereby cast into confused conceptions and conclusions arising from various humane expositions, to propound these and such like questions, how it can be rightly affirmed, that Christ is the Saviour of all men? according to 1 Tim. 4. 10. except all men be eternally saved? or by whose means it comes to passe, that although Christ tasted death for every man, according to Heb. 2. 9. and dyed for (no fewer than) all, 2 Cor. 5. 15. that yet some men do suffer in an eternall death? How that although our Saviour Christ, be by his death the propitiation for (no fewer sinnes than) the sins of the whole world, according to 1 John 2. 2. that yet some men doe perish eternally, in, and by their sinnes? How Christ can be truly said to be (not only tidings, but) good tidings (not only of joy, but also) of great joy (not only to some, but also) to all people, according to Luke 2. 10, 11. when as notwithstanding some people doe perish in eternall sorrow?

These men thereby, though it may be unawares, do intimately charge God to reserve dubious mentall reservations in himselfe.

In answer whereto, that I may procure a right understanding, separate from these, and such like fancied doubts, let it not be tedious I intreat you, to take notice, that in Rev. 2. 11. and 20. 6. and 21. 8. being compared with Rev. 20. 10, 15. and Mat. 25. 41, 46. there is an expresse discovery of an eternall second death, into which men may fall; which second death, doth unavoidably intimate, the extinguishing of a preceding first death, into which all men without Christ considered, should have fallen into.

The Introduction.

as is further proved in this tract; which first death and second death being considered of together, doe fairely present to our apprehension, a first life, which was once incident to men, and relatively foregoing a first death, and also a second life procured by Christ's performances only, which extinguisheth the first death, and is also relatively foregoing the second death before mentioned; for without a foregoing first life, there can be no first death, nor without a foregoing second life, there can be no second death.

But for a ready discovery herein, the Apostle Jude inferreth, that the first life and first death, and the second life and the second death, either hath, doth, or may prove incident to some one and the same man; the first life by Creation, and the restored second life by Christ being considered of; for he affirmeth, that some persons by their turning the grace of God into wantonnesse, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. (that deny the Lord that bought them, 2 Pet. 2. 1.) from the eternall danger of the first death, as is proved he hath done for all men, in my 5 Distinction. These men saith Jude, are twice dead, and then also plucked up by the roots; o whom is reserved the blacknesse of darknesse for ever. Note this, not only once dead, but twice dead, and then also plucked up by the roots: that is to say, First, once alive by grace of Creation: then Secondly, dead by Adams fall: Thirdly, alive againe by Christs reconciliation made: and Fourthly, dead againe the second time, by their wilfull personall persisting in the abuse of grace, after their inlightenment; and then, and not while then, plucked up by the roots.

Now beloved by my shewing that by the first Adams offence, the first life by Creation was lost for all men, and that death, even the first death thereby pished upon all men; and by my proving that our Saviour Christ, the restoring second Adam, Acts 3. 21. & the state by his performances, all men, by a full common salvation, into a restored second life, which doth extinguish the afore said first death for all men, and that therein, and thereby, Christ doth confer such effectuall light, freedome, and ability in due season upon all men in their inward man, mind and will, so that in their well usage thereof they might escape the second death also, and by my having proved what the second death is, and the cause why it is executed upon any man. I shall hereby make it appear clearly, in full answer to the former queries, and such like, that it is not from God, but by some mens wilfull personall defaults brought about, that some men doe perish by their own personall acting and persisting after inlightenment, in disobedience against the second Covenant, which is of grace, by their resisting the gracious dictates of the Holy Ghost.

To the READER.

Three directions according to three severall conditions of men.

First, to all such men, who though being by our Saviour Christ in due season, inabled to know the truth, and confide in Gods goodness only, and faithfully to indeavour to walk answerably, as is proved that al men are, in my 6 and 7 Distinct, yet do prophanely, if not blasphemously, not only slight Gods grace, but also in effect do charge God with disabling them by a deereed preterition, delusively affirming, that thereby they cannot repent, and that they cannot beleeve. These men I do exhort to consider, that no rationall man, except he be justly given up of God to a reprobate mind, dare affirme, but that God hath, at severall times, strived with his conscience, to convince him of his evill requitall of his gracious favours. Neither dare they say, that God hath not also all along in their own experience, afforded them not only meanes, but also much more ability to be humbly obedient to the faith, then they ever did, or were willing to act in accordingly.

These men, as I doe hereby perswade them to take notice of the large extention of freedome and ability, which God by grace communicates to every man, as is declared in my 6 and 7 Distinctions, hereafter following, to take away that conceit of their fallacious sheltering cannotts, and to caule them to confesse to the glory of God, and their own shame, that the fault is in themselves that will not repent, that will not beleeve, that will not be obedient. So also I do perswade those men, if they come to bee resolvedly willing to become obedient to Gods convincement, then to take heed of building their faith, upon the fading sands of their legall reformatiōns.

For first, the Scripture sets forth all men, being considered of as meerly naturall, to be Atheists, *the wisdom of this world, is foolishnesse with God*, 1 Cor. 3. 19. From hence it is said, *the fool hath said in his heart, there is no God*, Psal. 14. 1. that being all mens prime condition after the fall. And from thence it is affirmed, that he that will come to God, must beleeve that God is, *H b. 11. 6.* with these men, whilst they so continue they are without God in the world, *Eph. 2. 12.* God is not in all their thoughts, *Psal. 10. 4.* which is a terrible fearfull condition.

And Secondly, when men are convinced by Gods spirit of their transgressions, then thereby their atheisme vanisheth away, and then they do most ordinarily earnestly presse into Popery, to please God, whom they have so offended by making him amens in their future conversation by their doing and walking in any sort of superstition practised in the world, rather than by faith to depend upon Gods grace and goodnesse only purchased by Christ, which alwaies procures thankfull obedient walking; and though some men are without their own desire or seeking, nay it may be contrary to their desire, by a nationall Law, set free from the outward fantastick trash of Popish Discipline, and outward doctrine of their supposed meritorious observations, and are thereby constrained to be Protestants in conceit, yet they doe retain inwardly though secretly, the papistick, hereticall opinion of merit, or justification by works, or at best by faith and works mixed in the very fundamentall. And although some others, by the means aforesaid, called Protestants, verbally confesse, that they ought not, nor cannot conclude their being personally justified before God by their works, yet also they will affirm as some of them have done, that by their works or signs or supposed reformatiōs they may fundamentally know and conclude that they shall be justified by Christ, their faith in God, being by this fancied tenent, more strong or more weak, according as their supposed reformatiōs, are more lively or dead, in their actuall performances: and although good actions are cheariully to be continued in; yet to have faith strong or weak in the fundamentall, according to their variation is a more secret deceit of Popery and therefore more dangerous, to be convinced of. Those seeming Protestants though they be transformed from the first condition of Atheists, into the estate of Papists either in externall profession, or internall confidence, are still void of the fundamentall, to confide only in Gods meer mercy, grace and goodnesse purchased by Christ, and upon that fundamentall ground to awake humbly, obediently and thankfully before God.

The second direction is to such men, as have so far yieled to conviction, that in their obedience to the faith, they have forsaken all legall confidences, as fundamentall (and are become earnest seekers to find out the good old way, to finde rest to their soules) that they doe not provoke God by their immoderate distrustfull importunity, by their not being in the first place, contented to be of those, who not only by faith, but also by patience thereto annexed, do attain to inheri-

the promises, according to that exhortation, *Heb. 6. 12.* but will at all adventures, rashly post over the expressions of the common salvation, and Gods gracious generall promises, declared therefrom in his written word, to sinners and to the ungodly, if turning to his grace, not excepting one man: Whi. h written word the Apostle affirmeth plainly, is the sure word of propheticie, unto which men ought waitingly to take heed, untill the day dawn (and Christ the bright morning star, *Rev. 22. 16.*) or the day star arise in their hearts, as is fully proved *2 Pet. 1. 19, 20.* but will by that their distrustful rashnesse, aspiringly desire, that the day star should arise in their hearts first, even before they have patiently walked to, and before God in honouring him, by consenting to, and making use of his abundant mercy and goodnesse, declared by him in generall expressions for all men in his written word, which inordinate distrustfull hast, is reprov'd of God, *Psal. 27. 14. Isa. 30. 18. he that beleeveth, shall not make hast, Isa. 26. 18.* and so much the rather I doe advise those so convinced ones, though not to abate their importunacy, yet to mix confiding, waiting, and depending patience therewith, Because experience hath often presented to our view, that divers persons, by their exercising such distrustfull rash importunacy, and yet failing of their end by them so sought for, that is, by an immediate revelation, to ascertain them of their eternall life, which being not then granted, they have cast themselves headlong into a desperate dangerous, and untimely death.

The third exhortation, I humbly present to all such persons, who have confidently, and persistingly abided by faith, in the comfortable use of Gods generall gracious promises, so far in all difficulties and temptations; that God having frownd, these abiding beleevers persistingly submitted in humble obedience to the faith, and in faithfull indeavours in their thankfull walking hath established them in the benefits of the speciall salvation, sealing them after they beleeved, with his holy spirit of promise, according to *Eph. 1. 13.* These blessed people I do humbly intreat, that now having their first nurse in the faith, the common salvation more clearly unmasked unto them in this tract; from whose breasts though they now slight her, yet in the infancy of their faith, they first sucked the streams of eternall life, that now they will be pleased to own their first nurse whilest they were in the cradle concerning faith, for the comfortable building and nursing up of Gods Church now comming in, or hereafter to come in, that by the discovery of the large extent of his

To the Reader.

love to, and care over all men, he may come to be more and more admired in his saints, desiring those blessed people, no longer to endeavour to deprive the world, of the most sure, most ready, and most comfortable foundation of faith and patience, and repentance, presented frequently in Gods written word in generall promises, on his part intended for the benefit of all men. And that those Saints of God will be pleased (what ever other ignorant people doe) no longer with dubious interpretations to discourage, but with Scriptures plaine and full sayings, to direct infants in the faith; first, to feed upon that generall milke of the word, and not to forsake their importunacy, to ask, and seek, and knock, but yet with patience, to wait upon the lively use of Gods generall promises, untill the day-star do arise in those tender waiting hearts, as formerly it did in their own, when they resolvedly with patience, waited for establishment. Thus intreating thee to take notice, that I do not by this ensuing tract maintaine, that any one man hath free will, as he is descended from fallen *Adam*, to incline to, or to think, much lesse to act any thing acceptable to God, in point of eternall salvation, but that hereby I do by Scripture prove the contrary.

Secondly, that I do not herein maintain, that all men are eternally saved, but that some men after their inlightenment, and infranchisement in the common salvation in due season, wil wilfully refuse their own mercies, choose their own destruction, and will draw back even to eternall perdition.

Thirdly, that I do not in this ensuing tract maintaine, that any one man, though found beleevingly well acting in the ability by grace given unto him in the common salvation, can in the least measure, merit or deserve reward of due debt from God, otherwise then God is pleased by the mercy of his own second Covenant, to impute righteousness unto him, as is largely proved in my 14 Distinction. Thus also desiring thee to read and conclude without partiality, I rest thine in the Lord *Jesus*.

Christopher Wade.

The

THE Heads of my 24 Distinctions insuing, to set forth the extent of the common salvation, with the necessity and benefit thereof, concerning all men, and in what page to find them.

THE first Distinction, which sheweth, that as all men lost their blessed first life of Creation by Adams fall, and thereby fell all of them into the first death, that there is a common salvation wrought by Christ, warranted by Scripture, which doth relieve all men from the eternall danger of the first death, and from that impossibility to be eternally saved, which came in by Adams fall; shewing also the difference betwixt the old man and the new man, and the rationall man. page 1

The second Distinction declareth what the common salvation is, and the extent thereof for the benefit of all men, whereby is set forth in good part, the excellency of the restored second life of mankind, graciously intended on Gods part by Christ, to preserve all men from the eternall second death. P. 7

The third Distinction sheweth, that our Saviour Jesus Christ, by a salvation first wrought by, and in him, else alone without men, laid the foundation of the common salvation, by his descension from Heaven, and personall performances upon the Earth. P. 16

The fourth Distinction proveth, that one means to establish the common salvation purchased by himselfe, is this; that Christ by his performances, hath abolished the eternall condemning power of the Morall Law, yet shewing the necessary use thereof. P. 17

The fifth Distinction proveth also, that to perfect the foundation of the common salvation, Christ by his death, hath abolished the first death for all men. P. 20

The sixth Distinction sheweth accordingly, that as Christ hath by the said salvation first wrought in himselfe, laid the foundation of the common salvation of all men, by his personall performances upon the earth, without men. So herein is declared how he finisheth the same by his spirit in all men, by his resurrection and ascension into Heaven, and his there being. P. 24

The seventh distinction setteth forth, that our Saviour Jesus Christ perfects the common salvation, even to all the Heathens also, where neither written Law nor Gospell is vouchsafed unto them, otherwise then the effects thereof are written in their hearts. P. 42

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The ninth Distinction doth discover what those sinnes were, which are accounted in Scripture, to have been the sinnes against the Father, and that those sinnes also, were the same sinnes, which in Scripture are called the sinnes of the whole world, and that they are all forgiven in and by Christ. P. 56

The tenth Distinction, wherein is set forth, what those sins are, which in Scripture, are accounted to be the sinnes against the Son, or Son of man, and that they also, as in reference to eternall punishment shall be verily forgiven unto the Sons of men. P. 57

The eleventh distinction sheweth, what those sins are, which in Scripture are accounted to be the sins against the Holy Ghost, and that they shall never be forgiven, neither in this world, nor in the world to come, and the cause why, whereby the second death is discovered also. P. 60
The

The Heads of the ensuing Distinctions.

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The thirteenth Distinction, wherein the mistakes of some men, concerning Gods dealing with Jacob and Esau, is laid open. p. 67

The fourteenth Distinction, wherein some mens misconstructions are discovered, concerning that Text, where it is said, so then it is not of him that willeth, nor of him that runneth, but in God that sheweth mercy. p. 70

The fifteenth Distinction, wherein the mistake is discovered, which some men have fastned on that Text, where it is said, therefore hath he mercy on whom he will, and whom he will, he hardneth; also sheweth that there is but one will in God. p. 72

The sixteenth Distinction, sheweth the unwarranted dealing of some men, with Gods prerogative, by a wrested application of Gods hardning Pharaohs heart. p. 73

The seventeenth Distinction is, to rectifie some mens mistakes of that Text, where it is said, for whom he did foreknow, he also did predestinate, Rom. 8. 29. and of that Text where it is said, elect according to the fore-knowledge of God, 1 Pet. 1. 2. p. 77

The eighteenth Distinction, is a short application of those last six Distinctions, for further clearing the cause of election and reprobation. p. 81

The nineteenth Distinction, is briefly to shew what the speciall salvation is, mentioned 1 Tim. 4. 10. as distinct from the common salvation which is in that Text, therewith coupled. p. 85

The twentieth Distinction sheweth, that as all men lost their peace with God by Adams fall, which all Adams posterity had by propriety in him, whilst he stood; so all men are virtually in Christ by Christ, reconciled to God againe by restoration, though some men after their inlightenment, doe abuse that grace of their reconciliation in him, and doe thereby lose the benefit thereof. p. 86

The one and twentieth Distinction proveth, that whereas all men were involved under the curse of the Law, by the destructive first Adams fall, so all men are againe blessed virtually in Christ, the restoring second Adam, though some men will after inlightenment, voluntarily lose the eternall benefit of that blessednesse. p. 89

The two and twentieth Distinction sheweth, that all men are by restoration, sanctified in Christ virtually, though some men doe abuse the same, and so wilfully lose the benefit of that sanctification. p. 91

The three and twentieth Distinction declareth, that all men by restoration, are justified in Christ virtually from the curse of the Law and first death, though no man is by imputation, personally justified, until he be a confiding beleever. p. 94

The twenty fourth Distinction, wherein is proved by plaine Texts of Scripture, that as all men by Adams fall were blotted out of Gods book of life, that came in with the Creation, so all men are in and by Christ and his performances only, againe written in the book of life, that came into the world by Christs restoration; and that no one man hath been, is, or shall be blotted out thereof, but by his owne personall default, shewing also herein, the fundamentall cause of the hereticall error of the Papists doctrine, hinting herein also what the Lambs book of life is. p. 101

MAN.



MANKIND'S JUBILEE.

The first DISTINCTION.

The first Distinction which sheweth (that as all men lost their blessed first Life of Creation by the Fall, and thereby fell all of them into the first death) that there is a common salvation wrought by Christ, warranted by Scripture, which doth relieve all men from the eternall danger of the first death, and from that impossibility to be eternally saved, which came in by Adams Fall, shewing also the difference betwixt the Old man, and New man, and Reasonall man.



Now herein I doe humbly beseech you, that you will not undervalue, extenuate, nor deface the fulnesse of the litterall sence, expressed in divers places of Scripture by the Holy Ghost, in its speaking of Christs performances on his part intended, for the eternall salvation of all men, as these following, and the like.

That as God is not willing that any should perish, but that (no fewer than all) should come to repentance, *2 Pet. 3. 9.* That even so accordingly, because all men are cast into inability to know the truth (by the fall) therefore God will have all men saved, and come unto the the knowledge of the truth. Note that it is not here
said,

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said, that God desires it only, or would have it so, or that he will have but some men saved; but absolutely God will have (no fewer than) all men saved, and come unto the knowledge of the truth, *1 Tim. 2. 4.* And againe it is said of Christ, *who gave himselfe a ransom for all men, 1 Tim. 2. 6.* Herein Christs obedience to performe that expresse will of his Father, appeareth to be by Ransome, a Saviour for no fewer than all men. Also it is said *that by the Grace of God he should taste death for every man, Heb. 2. 9.* Here is the fundamentall means of effecting that absolute gracious will of God set forth to be for no lesse number than all men. Also a believer hath testified unto beleivers in the word, saying, *And he is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world, 1 John 2. 2.* By this the extent of Christs being a propitiation by his tasting death for every man, is discovered to take full effect with God for the sins that were against the first Testament, *Heb. 9. 15. Rom. 5. 20.* for no fewer than the sin of the whole world (or every man) Also it is said, that God had purposed in himselfe, that in the dispensation of the fulnesse of time, to gather together in one (not only all men, but) all things in Christ, whether they be things in Heaven, or things on Earth, even in him, *Eph. 1. 10.* And to shew that this was a reconciled gathering together of all men in Christ, it is said, *that God was in Christ, reconciling the world unto himselfe, not imputing their trespasses to them, 2 Cor. 5. 18, 19, 20. but he laid upon him the iniquity of us all, Isa. 53. 6.* And yet further, plainly to shew that this reconciliation was not made onely for the world of the elect, as some have vainly fained. It is further affirmed, *that it pleased the Father, that in him should all fulnesse dwell, and having made peace by the blood of his Crosse, by him to reconcile (not only all men, they being his choice earthly things by Creation, but also) by him to reconcile all things to himselfe:* By him I say, *whether they be things in Heaven, or things on earth, Col. 1. 19, 20.* Thus you see God in the attribute of his Justice and Truth, reconciled to all men in Christ by free mercy; and from this generall mercy of God in Christ towards all men in a common salvation, that famous discovery of the Angell, was publicly proclaimed, and unanimously confirmed by a multitude of the Heavenly Host, saying, with a remarkable

able ecce, Behold I bring you good tidings of great joy, which shall be to all people, that this day is born unto you in the City of David, a Saviour which is Christ the Lord, on earth peace, good will towards men, Luke 2. 10, 11. herein not excepting any one man. Thus is Christ proclaimed to be a Saviour for no fewer than all people or all men.

And the Apostle Jude in his diligent course to maintain that salvation, which he expressly calleth the common salvation, exhorteth that we should earnestly contend for the faith that was once given to the Saints, which appears to be given to those Saints, Abraham, Isaac, and Jacob, which was by promise often repeated to them, that in their seed should (no fewer then) all the Nations and Families of the Earth be blessed, as in Gen. 18. 18. and 26. 4. and 28. 14. without excepting any one man; and accordingly Paul did so highly esteem of *Titus* in this respect, that he called him his owne sonne after the common faith, Tit. 1. 4. And accordingly further taught him, that the grace of God that bringeth salvation unto all men hath appeared, Tit. 2. 11. And all this generall mercy extended as in Romans 5. by the free gifts comming upon (no fewer than) all men, unto Justification of Life; or as I finde it in a reformed Bible, in the same Chapter, thus, that as by the sinne of one, condemnation came on all men; even so by the justifying of one, commeth the righteousness that bringeth life upon all men; by which means as is inferred in the same Chapter, as sinne abounded by the Law, (there) grace did much more abound, ver. 20. and the reason thereof, is there givento be this; that as sin hadraigned unto death (even over all men, as appears, ver. 12.) by the Law, ver. 20. even so (largely) might Grace reigne through righteousness by Jesus Christ our Lord, ver. 21. by his costly establishing the Gospell, intended on Gods part for the benefit of all men.

And to say as the truth is, the Apostles very frequently in their Epistles, doe lay downe in plain words, these and such like generall grounds of a common salvation, wherefrom they do very often frame their following discourses; though indeed this their generall ground-plot, though being declared by them, the Apostles, agreeable to the Prophets, and also our Saviour Christs own plain words, hath been by many Godly and Learned men, overlooked; which oversight hath not only as it were buried the most ready, the most

sure, and most comfortable foundation of faith and repentance which is, that Christ dyed for all, and hath thereby saved them, from the curie of the Law, and first death, bringing all men to the knowledge of truth, inabling all men; so that in their good use thereof, they might also escape the danger of the second death, all which is herein proved, but also it hath bred and nurled up, and doth nourish many variable noisome contentions, even in the Christian world by men; blasting as much as in them lies, those plain words, *that Christ is the Saviour of all men*, 1 Tim. 4. 10. *that he dyed for all*, 2 Cor. 5. 15. *that he is the propitiation for the sins of* (no fewer than) *the sins of the whole world*, 1 John 2. 2.

But hereto I doe intreat you to take notice, that whereas in Scripture is mention made of the *Old man*, Rom. 6. 6. Eph. 4. 22. Col. 3. 9. and of the *New man*, Eph. 4. 24. Col. 3. 10. that the common salvation is in no sort helpfull either to the *Old* or *New* man, nor indeed can be, for the *Old man is the body of sin*, Rom. 6. 6. the old man is corrupt through deceiveable lusts, Eph. 4. 22. This corrupt qualification in man is devilish, and from the Devill issueth naturally into all men by *Adams* fall, and is nourished by Sathans continuall operations, thereto annexed, and cannot, nor is, in any mann r apable to receive any benefit, or be any waies bettered by the common salvation.

And on the other side, the *New man is renewed in knowledge*, after the Image of him that Created him, Col. 3. 10. and after God is created in righteousnessse and true holinesse, Eph. 4. 24. And by its thus proceeding from God, who is perfect perfection, it no way needeth, neither can it any waies be helped, mended, or made better by the common salvation, or any other meanes. Therefore we are to know, that the common salvation is by grace in Christ established, and by him perfected for all men, whether any man doe beleewe it or not; that by the help of the holy and good spirituall New man, the Rationall man consisting (by vertue of the Creation) of the substances of soule and body, might be assisted on Gods part, against the continuall evil attempts and suggestions of the Sathanically deluding Old man; for both the New man and the Old man, do strive against each other in the person of the Rationall man to obtaine his consent; either to good by the New mans solicitation,

Excitation, or to evill by the Old mans instigation. From whence the Apostle exhorts, not the spirituall new man that needeth no exhortation to good, nor the diabolicall Old man, that cannot possibly act any otherwise but to do evill; but he perswades the Rationall man (in whose person they both do strive to get the supremacy in his acceptation and affection) *to put off the Old man which is corrupt, and to put on the New man, which is after God created in righteousness.* Eph. 4. 22, 24. And from hence also the Apostle accounteth our *yielding up our bodies a living sacrifice, holy, and acceptable unto God, our reasonable or rationall service;* Rom. 12. 1. Which Rationall man, or substances of body and soule being considered of (without the sinne by themselves contracted to and in them) are in themselves good for sinne doth not null those created substances, which were by Creation good, but doth pollute them.

And not only the good substances of men, as in reference to the Creation, but of the Devils also are not offensive, being considered of apart from the sinne thereto by themselves contracted. And further to confirme this necessary point, Note what Paul said, *But I see another law in my members, rebelling against the law of my mind,* Rom. 7. 22. Herein the Apostle Paul sheweth distinctly, that the Rationall man is the spectator, and is the place or person in whom that combate is fought, for in effect he saith, I see. Note that the Rationall man do see the contest betwixt the flesh and the spirit, or the Old man and the New man making war one against the other in me, one of them in my mind, the other in my members. Again he saith, the flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot doe that ye would, Gal. 5. 17. Herein also the word (ye) cannot doe the things that (ye) would because of the strong contest of the Old man against the New man, or the flesh against the spirit maintained in their persons, sets forth the Rationall man distinct from the Old and New man, which rationality, hath reference to Rom. 12. 1. before cited.

And although this combate of the flesh and the spirit, or the Old man and New man, be very often in the conscience of every man that hath attained to years of understanding and judgement; yet this distinction is either not knowne, or but little discerned by any

man, untill he become a confiding believer, neither doe any yield to the new mans part, but such; yet I believe that no man being capable of understanding will deny, but that he hath often felt such conflicts in his conscience, and in his judgement, although he hath persisted in resisting the good motions of the holy spirit, and hath not followed, much lesse accepted of that Gospell-light, and so in time it may be his conscience is grown seared, and then given up of God, spiritually insensible of all accusations or good instructions of the spirit or New man dictated in his conscience; therefore we are to understand, that by the rationall man, is meant every man, or the substances of every mans soule and body, and their faculties: And that every man thus considered, is totally by nature corrupt by *Adams* fall originally, and so is Sathanically deluded and captived, in darknesse and rebellious dispositions, *Psal.* 14. 2, 3. *Rom.* 3. 10, 18. So that before any one of mankind can attaine to be able to know or chooseth light or life, upon necessity he the rationall man must be inabled and set free by grace in the inward man, their hearts, eies, and eares must be opened, *Acts* 16. 14. *Job* 36. 11. *Psal.* 146. 8. For which end God graciously hath perfected in and by our Saviour Christs performances only a common salvation, whereby the naturally enchanted and deluded judgements of all men occasioned by *Adams* fall, are set so free in the inward man in due season, as that they may thereby, if they make good use thereof, chooseth light and life, as is proved in my 6 and 7 Distinctions.

And if any man do imagine, that the salvation of all men, this cause of great joy for all people, the blessings appropriated by and in him, *Abrahams* seed, to all Nations, and all the Families of the Earth are intended to be of God, but as temporall blessings to some part of men to be enjoined by them in this life only; then see the misery that inevitably falls to those men thereby; for the Apostle saith, *If in this life onely we have hope in Christ, then we are* (not only of some men, but) *of all men* (not only miserable, but) *most miserable*, *1 Cor.* 15. 19. So that in that sense, those temporall blessings intended to some part of men, are extended forth only to aggravate their eternall woe and misery, which once the Scripture cryeth down, and affirmeth that God is good (not only to some, but)

but) to all, and that (not only his mercies, but) his tender mercies are over (not only some, but) over all his works. Thus farre that there is a common saluation perfected by and in Christ intended on Gods part, to procure the eternall saluation of all men, if they persist not in resisting the operations of the Holy Ghost, graciously tendred therein to every man.

The second Distinction declareth what the common saluation is, and the extent thereof for the benefit of all men, whereby is set forth in good part, the excellency of the restored second life of mankinde, gratuitously intended by Christ on Gods part, to preserve all men from the eternall second death.

WEE are to effect this discovery, seriously to treasure up in our memories, what in Scripture is set forth to be a generall losse or common inbondagement that befell all men, by the destructive *Adams* fall, and we shall finde that one extraordinary great and common losse which befell all men thereby, was such, that as considered in its own nature, it did utterly deprive all mankinde forever, of that estate of possibility to be eternally saved, which *Adam* had given unto him by grace of Creation in himselfe, or in his own power as the publick trust for all his posterity, and though by no constraint of God, as is cleared, *Eccle. 7. 29.* yet by his own pervertie behaviour against his faithfull Creator, under his gracious handworking, by his finding fault with his good condition then given him, he in effect rebelliously saying, *Why hast thou made me thus, that I must depend on thee, and not subsist upon, or by mine owne inventions.* So marring himselfe under his gracious Creatours hands, as is instanced, *Rom. 9. 20.* Thus by his forsaking of God first, he himselfe wilfully lost the freedome of will possibility and ability in himselfe, to continue in his injoyment of the blessed life, of which he was possesst by Creation, by which one losse, was then lost all the unexpressible blessings thereto belonging: And also he then and thereby lost the reall possibility, which all his posterity had by propriety in him. whilst he stood to injoy all those blessings.

blessings. Yet notwithstanding, I beseech you further to note, that he lost thereby no more for himselfe and his posterity, in reference to the point in hand, but only a possibility to be eternally saved; for more than a possibility to be eternally saved, he could not lose, neither for himselfe, nor any one of his posterity; for he himselfe though being the great and publick patterne for mankind, in whom God did let forth the extent of his gracious intentions to all men, as concerning the Creation: yet even he was thereby possessed of no more, nor of any firmer established Condition in himselfe, than a possibility only, that he might be eternally saved; for in reference to this cause, by the utmost extent of his estate which was given him by Creation; as you know it was possible that by his well acting in that freedome of his will, he might have been eternally saved: So also you know on the contrary part, that he by his evil acting in that his freedome of his will, he might lose that his blessed estate forever, which he hath done, and by his fall did unavoidably overwhelm all mankind in an utter impossibility as of themselves to be eternally saved.

Note therefore that Christ the restoring Second Adam, by virtue of a salvation first wrought by his Death, Resurrection and Ascension in himselfe, for all men to make way for his gracious operating by his spirit in all men, as is proved he doth, in my 6 and 7 Distinctions, by that means helping all mankind out of that impossibility as of themselves to be eternally saved, so as that all mankind shall in due season, enjoy by free grace in their owne particular personall possessions, a restored ability, whereby in their well using of that ability to them by the spirit communicated, by believing they might obtaine eternall life, and all the unutterable priviledges, mercy and blessings thereto belonging. This is the common salvation of all men, and is an effectuall salvation of all men from their impossibility, in which they were all involved by Adams fall.

Although men may, and some men doe, by their wilfull abuse of that their restored freedome and ability by grace given them, of themselves Adam-like, *for sake their owne mercies, Jonah 2. 8. of themselves choose their owne destructions, Hos. 13. 9. of themselves draw back to perdition, Heb. 10. 39.* and so of themselves by their owne particular personall choice, refuse, and so for ever lose eternall life.

Now

Now to make it appear visibly by Holy writ, that our Saviour Christ his restoration of freedom and ability to all men in a common salvation (whereby they might or may in their well usage thereof, attaine to the enjoyment of eternall life, and all the blessed priviledges thereto belonging) is for all men an effectuall salvation, or ransomed condition, although some men through their own willfull defaults, by abusing that freedom, are not eternally saved. I pray you let us consider what extent in this point the Scripture alloweth to Christs offices as Saviour of all men, 1 Tim. 4. 10. or Ransomer of all, 1 Tim. 2. 6.

For which end, observe that *Jude* in his extraordinary diligence, clearly to discover the common salvation, expressly called so by him, in *ver. 3.* used the antient types for exemplary proofes, according to the frequent example of our Saviour Jesus Christ and his Apostles, as appears in *Luke 7. 29. John 3. 14. John 6. 48. Gal. 4. 22, 26. 1 Cor. 10. 1, 12.* and many other places. So *Jude* to expresse his meaning concerning the common salvation, by him so called in *ver. 3.* brings in the Typicall antient condition of the Jewes; and to prevent all mens rejecting the effectuall benefit of the common salvation of all men, he saith, *I will therefore put you in remembrance, though you once knew this, how the Lord having saved the people out of the land of Egypt, afterwards destroyed them that beleevd not, ver. 5.* Herein I beleieve that no man can deny, but that *Jude*, to open what he meant by the common salvation by him before so called, doth by comparing all the Jewes in the Type, to all men or all mankind thereby typified, brings into our view no lesse number than all Israel (none excepted) really saved out of their Egyptian bondage; and yet for our instruction in this very point, he sheweth therewith, that notwithstanding that effectuall salvation of them all, out of that impossibility to save themselves which they were all then in; yet after that, God destroyed those of them that confided not in Gods power, goodnesse, and protection only, who had himsele so mightily saved them.

Who seeth not, that *Jude* herein apparently declareth, that all men are effectually saved in a common salvation by him mentioned, out of the impossibility and bondage, which by a spirituall Egyptian darknesse, contracted by *Adams* fall under the captivity of Sa-

than, Typified by cruell tyrannicall *Pharaoh*, and yet sheweth therewith that God hath done, doth, and will destroy all such men, that though being so effectually inabled to beleieve and be saved, as is proved, that all men are, in my 6 and 7 Distinctions, and yet will not abidingly beleieve and confide in his grace and goodnesse only.

And who seeth not, that by his rendring their example, that although they were all so effectually saved out of Egypt, yet that there was a possibility remaining in their owne power, that they might through their own defaults, lose the injoyment of the fertill earthly land of *Canaan*, that he doth thereby plainly inferre, that though all men are indeed, so really as before saved in a common salvation, from the impossibility to be eternally saved before mentioned.

Yet as there was left in the fallen Angels, and in *Adam* by Creation, and in the Jewes after that their effectuell salvation out of Egypt, a possibility in their wils, whereby they might through their owne wilfull default come to destruction, that so also notwithstanding the said common salvation of all men, men may utterly deprive themselves of the benefit of the speciall salvation to be injoyed in the heavenly *Canaan*.

And this need not seem strange, for the Scripture frequently discovereth divers salvations to be effectuell salvations, although they prove not eternall; as amongst other places, so where it is said, *That for the unthankfulnesse and rebellion of the Jews our Types, Nehemiah 9. 26. though God therefore delivered them into the hands of their enemies; yet when they cryed unto him, he gave them Saviours, who delivered them out of the hands of their enemies, ver. 27.* Note here that God honoured those men with the high Title of reall Saviours, though they procured unto those so really saved people, but a possibility only that they might keep that their so restored freedom: for those very same people though being so really saved, did after that wilfully lose their so restored freedom againe, which is plaine that these people did, for the Text saith, *but after they had rest, they did evill againe before thee, therefore thou leftst them in the hands of their enemies.*

And will not even they that doe deny the common salvation wrought

wrought by Christ, freely confesse that such a mans life was effectually saved from drowning at such a time, by another mans assistance, although the same man so really saved, doe after that through his own default or negligence, fall into the water again, and is thereby drowned.

Are we forced to confesse these salvations to be effectually performed instrumentally by Creatures, yea sometimes by mean Creatures, as salves, medicines, and potions in temporall deliverances? and will we not own the truth of the common salvation performed by Christ the Creator, to be effectually in recovering all men from the impossibility to be eternally saved that came in by Adams fall, unlesse he doe then eternally save them? doth not the Apostle Paul tell us according as Jude hath done, that although all Israel our Types, were saved out of Egypt, yet with many of them God was not well pleased, for they were overthrown in the wilderness? 1 Cor. 10. 5. and that he strengthneth this my Argument, saying, all these things hapned to them for examples or types, as the margent hath it, and they were written for our admonition, ver. 11. undeniably intimating and perswading, that though all mankind be by Christ saved in a common salvation as all the Jewes were, that all men would be very carefull of abusing their of freedome therein communicated to them, shewing that many of them by their so doing, were destroyed of Serpents.

But now beloved be pleased to take notice, though some men, yea godly learned men have overlooked it, which is this; That absolutely our Saviour Christs offices of Ransomer or Redeemer by a price, which you know are in effect both one office, will neither of them both, nor both of them considered of together, admit of any larger salvations, redemptions nor deliverances (as to those offices in any manner appertaining) but only by Ransome or Redemption by a price, to helpe the inbondaged to their freedome lost, and so leaves such men so ransomed in a possibility, that afterwards those same men may wilfully lose that their restored freedome againe.

For these sayings, *Ye are bought with a price*, 1 Cor. 7. 23. and *redeemed with (the price of) the precious blood of Christ*, are still but a ransome by a price paid. Now though all men bee ransomed,

1 *Tim.* 2. 6. even for ever by that price paid, from the curse of the Law; as is largely proved in my 4 Distinction, and from the first death, as is fully declared in my 5 Distinction, and are all by that ranfome or price paid, freed from the impossibility (that came in by *Adams* fall) to be eternally saved as is fully proved that all men are, in my 6 and 7 Distinctions; yet there be some men that will count the blood of the Covenant (which is the price paid) by which they are in Christ sanctified) an unholy thing, and will offer despite to the spirit of grace, *Heb.* 10. 29. There be some that will *deny the Lord that bought them*, (by that ranfome or price paid) *and bring upon themselves swift destruction*, 1 *Pet.* 2. 1. So that we may easily discern, that some men though they be, by that price paid, bought to Christ, and are, by that price paid, for ever ransomed from the curse of the Law, and first death, and the impossibility to be eternally saved, which unavoidably came over all men by *Adams* fall, and also though they be sanctified as before, yet that some men will voluntarily and wilfully destroy themselves, by casting themselves desperately in the eternall terrible second death; and from hence appears clearly, that some men that are really ransomed, as is before said, yet are not eternally saved.

Yet though our Saviour Christs offices, of Ransomer or Redeemer by a price paid, doe but deliver all men from the impossibility to be eternally saved, which came over all men by *Adams* fall, yet the Scripture further affirmeth, that to those men, that by and in that freedome and ability procured by that ranfome or price paid, that do turne them at his reproofe, he will (then abundantly) *pour out his spirit unto them, and make known his words unto them*, *Prov.* 1. 23. yet those and such additionall high favours, are not part of the barely Ransomed Condition, (though that made way for it) but is only Gods performing of the grace freely given by a promise to such, by vertue of the second Covenant, even to all such men as doe walk before him thankfully and obediently, by the ability by grace given them in their ransomed Condition or their Redemption (by a price paid) from the first Covenant or Morall Law, God having had experience of their beleeving in the freedome by the ranfome procured. And now beloved, because this cause is very weighty, be pleased with patience to take yet further notice, how
gratiously

gratiously God doth discover to us the extent of the common salvation, and of the strength of ransome and redemption by a price paid, by his coupling the offices of Christ as Saviour of all men, or ransome of all, in one Text together, where it is said, *I exhort therefore, that first of all prayers, and intercessions, and giving of thanks be made for all men.* (note this for all men) *For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth.* For there is but one Mediatour between God and man, the Man Christ Jesus, who gave himselfe a ransome for all, to be a testimony (or) to be testified in due time, 1 Tim. 2. 1, 3, 4, 5, 6. Thus you see that God in expresse positive words, will have (no fewer than) all men saved, he will have it so. But here the question may be, how far will God have no fewer than all men to be saved.

This question is answered by God himselfe in that very Text; first, that as all men are utterly disabled by *Adams* fall to know the truth; so God absolutely will (by Christ the Ransomer) *have all men saved and come unto the knowledge of the truth*, which is to know God, for God is truth, Tit. 1. 2. And no man can be brought to the knowledge of the truth, but he must also be enabled to beleieve that the truth presented to him is the truth; Thus removing the impossibility that came in by *Adams* fall.

Secondly, the common salvation of all men without accepting any one man, mentioned in 1 Tim. 2. 4. is so farre there limited in its kinde, that it shall be of no larger extent for the benefit of all men in generall, then Christs office of a Ransomer will afford or maintaine. Thus we finde here, that all men in the generality, are only so farre really saved in the common salvation, according to the 4 verse, as his office of a Ransomer by a price paid, will extend according to verse 6. that is, by his owne performances, to recover to all men the knowledge of the truth, as is manifest by comparing verse 4 and verse 6 together, which ability to know God, and the truth of Gods grace and goodnesse, all men lost by *Adams* fall, which without Christs assistance, would have procured the eternall destruction of all: Which truth so to all men made known, being by any man thankfully and obediently accepted, and faithfully and abidingly confided in, will give those men

possession of entrance into eternall life, here in this life, and in the life to come fullnesse of injoyment thereof, with all the blessed eternall priviledges and blessings thereto belonging, which were all lost for all men by *Adams* fall.

Thus by these Texts compared, Christ is declared to be for all men a saving Ransomer, or a ransoming Saviour by a price paid, to take away the impossibility, and to bring *all men to the knowledge of the truth*, which is the utmost which those texts maintain, to belong to a Ransomer by a price paid.

But beloved, take notice that I doe not insist herein upon any other redemptions which God exerciseth by a strong hand, without a consideration given, or price paid, for so he brought forth or redeemed Israel out of Egypt with a strong hand, and so he establisheth confiding beleivers, out of the common salvation, wherein men may make *shew* of faith and a good conscience, *1 Tim. 1. 19.* into the speciall salvation, *keeping them by his power, that they shall never perish, 1 Pet. 1. 5.* So he may be said to redeem any man without any price paid, from manifold dangers: these redemptions or ransomings which God doth without giving or receiving a consideration or price paid, are innumerable, and though the price of the pretious blood of Christ, hath first made way for all these, that they may be in due season afforded to men, yet are they not in their single branches acted by God, according to mens necessities by a price paid; therefore I pray you to observe, that I herein doe insist only upon the extent of deliverance of all mankind, for whom Christs pretious blood-shed, was made the consideration laid down in full pay in hand, to take away the impossibility to be eternally saved, which unavoidably came over all *Adams* posterity by his fall, that so all men might be made capable subjects to receive at Gods gracious hand, all other redemptions, ransomings, or deliverances, without any price paid, as God in his heavenly wisdom will communicate.

Thus beloved we find, that although the common salvation perfected by Christ alone for all men, barely considered in it selfe, doth but remove the impossibility which came upon all men by *Adams* fall, to be eternally saved, and doth but estate all men at one time or other in due season, in a reall possibility or restored ability, in them-

selves in the inward man to obtaine eternall life, yet that it is a reall salvation of it selfe, intended on Gods part therein and thereby to inable all men so, as in their well usage of that ability, they might attaine to enjoy eternall salvation, and all the eternall blessed priviledges thereto belonging; which ability conferred on all men in the common salvation, being by any man beleaved, and chearfully and obediently made use of it, it doth not only open the door into, but also puts such beleaving men into the speciall salvation, wherein in due season, in their patient and faithfull striving indeavours to keep close in their dependance in God alone, they come to be established, rooted, and built up in him, *Rom. 1. 11. Col. 2. 7.* with such enlarged knowledge and experience of God and his goodnesse, as is expressed in *Eph. 1. 17, 21.* such confiding beleivers, and obedient walkers in faithfull indeavours, shall never fall, *2 Pet. 1. 10.* See briefly what the speciall salvation is, distinct from the common salvation, in my 19 Distinction, and you shall find that the common salvation by its making the way smooth, by discovering the foundation of faith and repentance, and so for the entrance into the speciall salvation, is a blessed salvation, in excellency farre surmounting all temporall blessings in the world, intended of God for mens temporall blessings only.

So that those mens opinions, that do maintaine, that Christ doth not effectually save all men, except he doe eternally save all men, is found fallacious.

As for the possibility, or restored ability conferr'd on all men in due season to know the truth, *1 Tim. 2. 6.* I conceive that the expression (in due season) in that text used, is communicated in such a seasonable time for every mans benefit, as God knowes to be fittest, God cordially intending on his part, to prevent mens future progresse in the sinnes of unbeliefe, but however it must be communicated in this present life time and not when men are dead, for there is no hope, therefore whilst men are yet joyned to the living, it is said, *a living dog is better than a dead lion, Eccl. 9. 4. As the tree falleth, there shall it be, Eccl. 11. 3.*

The third Distinction sheweth, that our Saviour Jesus Christ by a salvation first wrought by and in himselfe alone, without men, laid the foundation of the common salvation of all men, by his descension from Heaven, and personall performances upon the earth.

Herein we are to note, that the effects of Christs performances and sufferings upon the earth, is in Scripture called *a reconciliation by his death*, *Rom. 5. 10.* and what he doth for men by his spirit, by his living againe resurrection and ascension into Heaven, is distinctly called *a much more being saved by his life* in the same verse.

To performe the first of these, he came downe from Heaven to the earth; to perform the second, he ascended up from the earth into heaven: The first he effected by the effusion of his pretious blood upon earth for all men: The second he operateth by the infusion of his spirit into all men; by the the first in the common salvation he performed his fathers will, who will have (no fewer) than all men saved, *1 Tim. 2. 4.* By the second he finisheth the common salvation in bringing all men to the knowledge of the truth according to Gods will also, as appeareth in the same verse.

And to the end he might be made capable to suffer death, or taste death for every man, according to *Heb. 2. 9.* he became flesh, *John 1 14.* And although he being in the form of God, and thought it no robbery to be equall with God, yet he made himselfe of no reputation, and took upon him the form of a servant, *Phil. 2. 6, 7.* Thus when the fulnesse of time was come, God sent forth his sonne made of a woman, *Gal. 4. 4.* and so he became the man Christ Jesus, *1 Tim. 2. 5.* made under the Law (or same obligation which all men were under) to redeem them that were under the Law, *Gal. 4. 4, 5.* Note, that it is not said that he redeemed the elect or beleevers, or some part of men only, but to redeem them that were under the Law, in which condition by the fall, all men were, *Rom. 3. 19.* and *5. 18, 19, 20.* And as without shedding of blood is no remission, *Heb. 9. 22.* So by the determination of God, *Acts 4. 28.* and grace of God, he tasted death for every man, *Heb. 2. 9.* whereby his most pretious blood was shed, *1 Pet. 1. 19.* Which blood of his in respect of his personall union,

union, as composed of the Divine and Human nature, is called Gods blood, *Acts* 20. 28. the shedding of which is more pretious, and pacifically efficacious with God, than if all the men in the whole world had suffered.

And therefore by this means he became the valuable propitiation for the the sins (of no lesse than) the whole world, *1 John* 2. 2. for God the Father finding him to have become voluntarily for mans sake under the Law, and same obligation, into the which all men were by the fall inthrall'd. God the Father attached him, and laid upon him the iniquity of us all, *Isa.* 53. 6. and that by those words (the iniquity of us all) is meant of all mankind; see my 20 distinction. Now the effects produced by his suffering upon the earth, are principally two.

The first is his abolishing thereby, the eternall curse of the Morall Law or first Testament, for every man.

And secondly, that by his death he also swalloweth up the first death in victory for all men: And first, to prove the first of these, I proceed as followeth.

The fourth Distinction proveth, that one means to establish the common salvation purchased by himselfe, is this: That Christ by his death, abolished the eternall condemning power of the Morall Law for all men, yet briefly shewing the necessary use thereof.

Herein we are first to observe, that there is a Law abolished by him; for it is said of Christ, *he having abolished in his flesh the enmity, even the Law of Commandments contained in Ordinances, Eph.* 2. 15. And herewith we are to know, that the strength of the word abolished, is a disanulling, a destroying, a putting out of memory. Note also another full expression, in this very cause speaking of Christs not slightly crossing that generall accusing bill, leaving it still condemnably legible, but of his blotting out the hand-writing of Ordinances that was against us, and was contrary to us; and not only so neither, but for our further security he took it out of the way, nailing it to his Crosse, *Col.* 2. 14. Now I beseech you consider, what more plaine or strong expressions, can be used in this cause; yet further to prove. that hereby is meant the abolishing of the Morall Law, observe that as it is herein affirmed, that it is an hand-writing of Ordinances, that is blotted out.

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That

That God never wrote any other hand-writing of Ordinances but the Morall Law only, *Exod* 31. 18. for he added no more, *Deut* 5. 22. Neither did *Moses* write any Ordinances but such as were either totally Morall Law, or mixed with Morall Law-Ordinances, as is manifest in his written books; for as God did first verbally declare the Morall Law at length before he wrote it, *Exod* 20. *Deut* 5. 22. so *Moses* wrote not some of those words only, but he wrote all the words of the Lord, *Exod* 24. 4. in one book or (hand-writing of Ordinances) untill they all were finished, *Deut* 31. 24. Thus in Scripture (all those now counted five books of *Moses*, are accounted but one book, or hand-writing of Ordinances, and being so composed in one, *Moses* commanded the Levites to put (not those books in the plurall number, but) that (one) book of his hand-writing, into the side of the Ark of the Covenant, *Deut* 31. 26. Therefore if the hand-writing of Ordinances, that as before said is blotted out, be referred to Gods hand-writing, then the Morall Law is abolished and blotted out, for God wrote that with his owne finger, *Deut* 31. 18. but he added no other, nor no more, *Deut* 5. 22. And if the hand-writing of Ordinances which is blotted out, *Col* 2. 14. be referred to *Moses* hand-writing, then also the Morall Law is blotted out; for as God spake all the words of the Law, so you see proved, that *Moses* wrote all the words of the Lord, even untill all were finished, *Deut* 31. 24. And he wrote no book of Ordinances, but such as had and hath Morall Law-Ordinances frequently included in it, his books now counted five books, being then but one book or hand-writing of Ordinances, *Deut* 31. 26. Thus farre wee have observed, that the Morall Law is abolished and blotted out, as it is called the Law of Commandements, or one hand-writing of Ordinances.

But now I pray you let us consider of the Morall Law, as it is called the first Covenant, *Heb* 9. 7. or first Testament. ver. 15. which was written and engraven in stones, *2 Cor* 3. 7. God having given no other Law ingraven or written in stones, but the Morall Law only, unto which Morall Law, the Ceremoniall Law was appointed to be pacifically subservient, *Heb* 9. 1, 6. Also it is said, that that Law also was but imposed upon the Jewes, but untill the time of reformation, *Heb* 9. 10. And as for the Morall Law it selfe, which was written and ingraven in stones, *2 Cor* 3. 7. called there the ministration of death, that it was to be done away, see ver. 7. And further

further in expresse words it is done away, ver. 11. and is abolished, ver. 13. and with the downfall thereof, the very Ceremoniall Law and Priesthood to that Law belonging, is abolished utterly, and the Priesthood it selfe to that Law belonging, at the comming in of the reformation, so limited as is said in *Heb. 9. 10.* is fully changed from the Tribe of *Levi*, to the Tribe of *Judah*, for our Lord sprang out of *Judah*, *Heb. 7. 14.* and therefrom the Apostle affirmeth, that thereby is made upon necessity a change of the Law, ver. 12. Observe, upon necessity the Law must be changed by that change of the Priesthood; and for our further satisfaction in this point the Apostle saith, that there is verily a disanulling of the Commandement going before, ver. 18. What can the Scripture say more. And beloved I thinke you will not deny but it had been very frivolous for the Apostle to tell the *Ephesians*, *Eph. 2. 15.* that the Ceremoniall Law was abolished; and to tell the *Colossians*, *Col. 2. 14.* that the Ceremoniall Law was blotted out for them, and as much vanity it had been for him to tell the *Galatians*, *Gal. 3. 13.* that Christ had redeemed them from the curse of the Ceremoniall Law, for the Ceremoniall Law was never at enmity with those Nations, nor against or contrary to them, for the Ceremoniall Law was never in any measure imposed upon any of those people to observe (except some few Profelytes.

Therefore as is before proved, the Morall Law is abolished and blotted out, for it was but added untill the seed came, *Gal. 3. 19.* Againe, if the Morall Law be not so fully abolished and blotted out for all men, but that it remaines in such force still, that some men doe eternally perish under the curse or sentence of that Law, and if any one man be left out of the protection of the second Covenant, to perish by the first Death eternally for the breach of that first Covenant, or first Testament; then the Morall Law is not abolished nor blotted out; which to affirme, is not onely a flat audacious contradiction against Gods manifest words before said, and is not only contrary to *Rom. 5. 20, 21.* and *Heb. 9. 15.* where it is affirmed that Christs death was for the Redemption of the transgressions against that first Testament without any limitation; but considering that the transgressions against that first Testament or Morall Law, never were, are, or ever can be the unpardonable sin against the Holy Ghost, as is by Scripture proved, in my 9, 10, and 11 Distinctions.

That affirmation to say that some men doe perish eternally by the

Morall Law, proveth also no lesse than a flat affronting opposition, against our Saviour Christs owne words, who affirmeth punctually, that *all manner of sins and blasphemies shall be forgiven unto the sonnes of men* (with this one only distinct reserve) that *he that blasphemeth the Holy Ghost, shall not bee forgiven, neither in this world, nor in the world to come*, as appeareth, *Matthew 12. 31, 32.* and in *Mark 3. 28.* And I hope you will not tax our Saviour with-indiscretion for so saying.

Yet notwithstanding, though the curse, or eternall condemning power or sentence of the Morall Law. is abolished and blotted out, as is proved herein. and also in my 20 Distinction. Yet the holy righteous requirings of Love both to God and men contained in the Law, is required by the Gospell, *for it saith, Love is the fulfilling of the Law, Rom. 13. 10.* Thus though the Gospell destroyeth the eternall curse of the Law, yet by its so amiable sympathizing with the holy requirings of the Law, by a justiciall salutation of them both in Christ, and his propitiatory performances, *MERCY and TRUTH are met together, RIGHTEOUSNESSE and PEACE have kist each other, Psal. 85. 10.* Thus is the righteouinesse of the Law (evangelically) fulfilled in them that walk not after the flesh, but after the spirit, *Rom. 8. 4.* in the first fruits of the spirit, ver. 23. and will be perfectly fulfilled in them at their resurrection and adoption. or redemption of their bodies, which beleevers wait for. *Rom. 8. 23.* Therefore we are not to reject or cast off the holy instructions. which are rendered in the holinesse, goodnesse, and justnesse of the Law, *Romans 7. 12.* for our Saviour saith, *he came to fulfill the Law, Matthew 5. 17.* And from this amiable conjunction of the Gospell, with the holy requirings of the Law, the Apostle saith. *do we make void the Law through faith? yea we establish the Law, Rom. 2. 31.* Therefore the Prophet speaking of seeking to, and trusting in God, saith concerning the Law Gospelized or testimony of Jesus to the Law and to the testimony. if they speak not according to this word it is because there is no light in them, *Isa. 8. 20.* And the Apostle speaking of the Saints overcoming of Sathan. saith, *and they overcame by the blood of the Lamb, and the words of the testimony, Rev. 12. 11.* Also according to the proportion of ability allotted to us here in this life, we may therein see, the excellent perfect perfection, holinesse and justnesse, that is in our good God, and in that pure glasse, we may behold our own pollutions.

pollutions and deformities; and though however slighted by some men, yet it remains to publick view, as a famous antient pretious monument, whereby we may behold the dangerous rock, upon which without Christ's assistance, *we all mankind had eternally suffered shipwrecke, Rom. 3. 19. and 5. 12, 19, 20.* And many more excellent discoveries and righteous exhortations may be by us viewed and collected, from and in that traniparent Chrystall glasse of the equity of the Law, which for brevity take I do omit to rehearie, but still desiring you to take notice, that notwithstanding the abolishing the eternall curie of the Law, whereby mens accusing first husband is dead.

Yet inerroneous consciences that will not know, that that their first husband is departed this world, *Rom. 7. 13. and doe not by Gospell faith, dye to the Law by the body of Christ, that they should be married to another, even to him that is raised from the dead, ver. 4.*

In such erroneous perions by their thoughts and consciences, excusing or accusing one another by the effects of the Law written in their hearts, they will wilfully judge themselves according to the Law of works, and from thence are said to be judged by the Law, *Rom. 2. 11, 16.* Yet it is not God that by that Law judgeth them, but it is their so judging themselves erroneously thereby, for it being indeed their erroneously chosen judge, it will appeare in their consciences, as an exact witness against them in a Gospell-way, testifying their unthankfull walking towards God, in his tenders of the grace of the second Covenant by the Holy Ghost. But when God judgeth the secrets of mens thoughts and consciences, then he judgeth not by the Law, but by the Gospell, as is annexed thereto in that Chapter, *ver. 16.* So not those words spoken and written by God in Mount Sinai being the Law, but the words which Christ spake in the Gospell, *that shall judge men at the Last day, John 12. 48.* And for further proof, that the curie of the Law is abolished and blotted out for all men, peruse my 20 Distinction.

Only to conclude, hereto note, that as *Moses* was not to lead the children of Israel out of the wilderness into the earthly Canaan, no he must dye, and be buried in obicurity, *Deut. 34. 5, 6,* before that was done, and *Joshua* in the type, which is by interpretation *Jesus, Heb. 4. 8.* was appointed to bring all those Jewes, which had not themselves rebelliously destroyed their intended interest in that earthly

Canaan: Even so in this very cause (though then but typified) *Moses* Law or the first husband, *Rom.* 7. 1, 4. must dye or be abolished by establishing such a Gospell-way, so that *Moses* Law must not, but *Jesus* Christ (in the type represented by *Joshua*) is appointed by the Gospell-Covenant of grace by himselfe purchased with his owne pretious blood-shed, to bring all those men into the heavenly Canaan, which have not themselves destroyed their of God intended interest in that blessed inheritance in the spirituall Canaan, in their walking through the wilderness of this terrestriall world.

The fifth Distinction proveth also, that to perfect the foundation of the common salvation, Christ by his death hath abolished the first death for all men.

IN which discovery we are to take notice, that there is a second death mentioned in *Rev.* 2. 11. and 20. 6. and 21. 8. which undeniably proveth, that there was a first death from which by Christs performances all men have escaped, not meddling here with the temporall death of mens bodies, which by reason of the resurrection thereof, is hardly allowed the name of death, but is frequently in Scripture accounted to be a sleep, *1 Cor.* 15. 20. *Deut.* 31. 16. as in the *1 Kin.* 1. 21. or but a change of the body, *Job* 14. 14. *1 Cor.* 15. 52. But of the other two deaths that is the first death, which without Christs assistance, would have been by the fall eternall over all men, and the second death which doth remain eternall, to all such men as wilfully and persistingly refuse their owne mercies, tendered to them by the Holy Ghost by the Gospell: Of these two deaths we are to note, that one of them is abolished, *2 Tim.* 1. 10. and that Christ by his death, swalloweth up one of these deaths in victory, *1 Cor.* 15. 34. *Hosea* 13. 14.

But it may be that some men will make a question, which of these two deaths is by Christs death abolished.

In answer whereof, considering that *Christ dyed for all*, *2 Cor.* 5. 15. and that he tasted death for (no fewer than) *all men or every man*, *Heb.* 2. 9. from hence is proved, that it is that death which is abolished, which by one mans sinne entred into the world, and so death passed upon all men, *Rom.* 5. 12, 17. This in Scripture is the first death; for all men or every man doe not perish by the second death, there be
some

some men that have part in the first resurrection, over whom the second death hath no power, *Rev.* 19. 6. but this death, which is in *2 Tim.* 1. 10. mentioned to be abolished, came in over all men, in and with the first entrance of sinne into the world. This sinne in respect it issued originally by one mans offence, is called in the singular number the sinne of the world, which the Lamb of God taketh away, *John* 1. 29. And in respect of the overspreading leprosie thereof, throughout mankind in their individuals; it is in Scripture in the plurall number, called the sins of the whole world, for all which Christ hath also made a pacificall propitiation, *1 John* 2. 2. These were sins naturally against the Morall Law of workes, for they came in originally by *Adams* rebelliously acting against the Law, of *do and live*. Now our Saviour having by his *tasting death for every man, satisfied justice for no fewer sins, than the sins of the whole world, in reference to the first Testament, Heb.* 9. 15. *Rom.* 5. 20, 21. for which the first death came upon all men, it unavoidably followeth, that all those sins being so by his death destroyed, which sins were the sting of (that first) death, *1 Cor.* 15. 54. and the Morall Law or first Testament being abolished and blotted out, which was the strength of that sinne, *ver.* 56. as is proved the Law is in my last Distinction, from hence all those the worlds sinns are not imputed to the world, *2 Cor.* 5. 19, but our iniquities against the first Testament, *Heb.* 9. 15. *Rom.* 5. 20. were laid upon Christ, *Isa.* 53. 6. And Christ by his incomparable victorious conquest, finished by his resurrection and ascension, from under the charge of those the worlds sins, and from under the power of the curse of the Law, and power of the first death thereto due, he swallowed up (not the second death) but the first death in victory, according to *1 Cor.* 15. 54. *H. f.* 13. 14.

And hereto it is very remarkeable, there is no first death named in Scripture by which any one man hath done, doth or shall eternally perish, for that is prevented by our Saviour Christs performances; but when the death is named or distinguished, by which any man doth perish eternally, it is distinctly and plainly called the second death, as appears plainly, in *Rev.* 2. 11, 20. and 6. 14. and 21. 8. for the second death is the relative eternall punishment, for the transgressions against the second Covenant, which is of grace, if by men persisted in, against the dictates of the Holy Ghost, which second death is also the reserve for punishment at the last judgement day, in relation

relation to mens soules and bodies; united by the resurrection to preserve from which, Christs death hath no relation to diminish, much lesse abolish as is fully proved in my 11 Distinction. Thus far to prove, that it is the first death, which together with the first Testament is abolished.

This recovery of all men from the eternall curse of the law and first death, is a salvation purchased by Christ himselfe alone without men, for all men whether any man doth beleieve that Gospell-tidings or not, and no man enjoyeth the comfortable use thereof, personally in his conscience but beleivers only.

The sixth Distinction sheweth, that as Christ hath by the said salvation first wrought in himselfe, laid the foundation of the common salvation of all men, by his personall performances upon the earth without men; so herein is declared how he finisheth the same by his spirit in all men, by his resurrection and ascension into Heaven, and by his their being.

IN which point weare to observe, that our Saviour Christ having out of his love to mankind, by that costly price paying of his pretious blood shed, purchased and obtained of the Father, the dominion and Lordship over all men, both the living and the dead, for which very end, expressly Christ dyed, rose and revived, *Rom. 14. 9.* So to make it appear to all men (notwithstanding the hard conceit which some men (against Scripture will harbour against him) that he is no hard Master in his dominion, nor intendeth no destructive ends therein to any one man, *by reaping where he soweth not, and gathering where he stroweth not,* which he rejecteth, *Mat. 25. 24.* He will make it appear to publick view, that he will charitably be to all men, as the tender hearted dresser of the Vineyard, who would not have the barren tree cut down although it had been a long time barren, before he have digged about it, and dunged it, and also waited upon it a convenient time to make tryall what good effects would proceed therefrom by the sufficient means which he lovingly and diligently had therewith used, according to *Luke 13. 7, 8, 9.* He will have the world see, that he will not put impossibilities upon men to be performed by them, by putting yokes upon their necks, which neither our fathers nor we were able to beare, as some tyrannically did upon the Disciples,

Acts

Acts 15. 10. No, no, my beloved, there is no such matter to be found in him, wee have experience of his faithfull and tender dealing with all men in our Types, the Jewes, for God required no oblation of beasts or other Creatures, to be by them rendred to him, untill he first inabled them to perform thole his Commandements, by giving them those Creatures so required by him. Also God commanded them not to go forth in warfare against their enemies, but as he gave them and assisted them with sufficient means, that they might thereby become victorious. God expected not that the fallen Angels should keep their first created blessed estate, untill he had first inabled them to keep that their first habitation.

But more especially we are to keep in memory, Gods just and gracious dealing with our grand parent *Adam*, who was the publick generall pattern of Gods intention, in this point to all mankind, for we shall assuredly finde, that though God did not in the counsell of his own immense wi dome, establish him by Creation so as he could not fall, yet we find that God graciously did not require his obedience to perform the keeping of those first precepts he gave him to observe, untill he had first given him ability in himselfe, whereby he might have been exactly obedient thereto. Now considering this grace granted to and in our exemplary parent, shall we once perfidiously question or suppose, that God (who commandeth (no fewer than) all men (not only in some particular places, but) every where to repent?) *Acts 17. 30.* doth require of any one of mankind, their obedience, of faith and repentance, to be performed by them according to the second Covenant which is of grace, as to be eternally punished for their disobedience thereto, before he hath (notwithstanding their by the fall naturall unabilities) inabled them in the inward man, minde, and will to perform the same.

If any man be still possesst with such false surmises of God, then for satisfaction let us read, and seriously consider of our Saviour Christs Commission

Concerning the large extent of Gods love in Christ, not only to some men but to all mankind. Did *Moses*, though but the servant, to whom Christ in conduct, and other respects was to be like him? *Deut. 18. 18.* Did he in the Type by his Commission conduct and instruct, and bring no fewer than all the Children of Israel out of the prison house of the Egyptian bondage, from under the tyrannicall hand of

crnell Pharaoh, the Type of the Devill, his captiving all men at his will, 2 Tim. 2. 26. whilst they doe remaine in that naturall darknesse, that came over all men by Adams fall? Then observe what Christ the obedient Sonne doth by the strength of his Commission for all men being all by nature imprisoned Captives, spiritually captived under Sathans tyranny.

Wherein first note, that as all men in their naturall estate, are so imprisoned and captivated by the Devils works originally, that for this purpose the Sonne of God was manifested, that he might destroy the work of the Devill, 1 John 3. 8. And accordingly God saith concerning Christ, *I will give thee for a light to the Gentiles, that thou maiest be my salvation unto the ends of the earth, Isa. 49. 6.* This in reference to the common salvation is without limitation; and that this salvation is for the benefit of all men, or all mankind, observe what God further saith, *my righteousness shall be for ever, and my salvation from generation to generation, Isa. 51. 8.* Thus is the promise performed, that was divers times promised to Abraham, Isaac and Jacob, that in their seed, should no fewer than all the Nations and all the Families of the earth be blessed. Note that these expressions of salvation and blessednesse are not limited either in respect of time, place or person. Againe, *I will give thee for a Covenant of the people (the Jewes) and for a light of the Gentiles, to open the blind eyes, to bring out the prisoners out of prison, and them that sit in darknesse, out of the prison house, Isa. 42. 7.* This is more than the opening of the prison doors of Sathans spiritual inthralment, that all imprisoned mankind may go out; for by this his mission, he is to bring out the captives out of that captivity and darknes. This grace is unlimited, yet this doth not prove, but that some men may wilfully and voluntarily after their inlightenments, return to that captivity againe.

And our Saviour saith, *I am the light of the world, John 8. 12.* And lest we should mistake what is here meant by the word (world) as many men have ignorantly done by applying the word (world) in this and divers other places, to be meant of the elect and beleivers only; therefore to prevent that absurdity,

John Baptist steppeth forth, and punctually affirmeth, that Christ is not only the *light of the world*, but also that he is the *true light*, that inlightneth (not some men only, but) every man that cometh into the world, John 1. 9. And to prevent that any man should affirme this
 generall

generall light, to be only a temporary light to some men. God no waies intending that thereby those men should beleewe as is required in the Gospell ;

Behold that *John Baptist* presseth still more forward, and tels us thereto plainly, that that light by Christ communicated unto every man (not one man excepted) is of such efficacy, that (no fewer than) all men through him might beleewe; compare *John* 1. 7. with the 9 ver. And this he doth for all men, without price or reward by them paid, by virtue of his attonement, *Isa.* 45. 13. As in the Type no lesse number than all the Jewes were set free by the atonement made in their year of Jubilee, without mony and without price, *Lev.* 25. 9. Thus according to Gods absolute expresse will, *1 Tim.* 2. 4. Christ doth in due season (by his inlightning every man that commeth into the world) bring all men out of their natural darknesse unto the knowledge of the truth.

Now you know that no man can be brought to the knowledge of the truth, but first that mans judgement must upon necessity be convinced so farre, as that he doth beleewe that the truth, so by Christ rendered, is the truth, for no man knoweth, nor can know that to be truth, which he first in his judgement beleeveth not to be truth; so that Christ by his bringing all men to know the truth (of God in his goodnesse and mercy) doth thereby also inable all men to beleewe the truth to be truth, in which beleewing they might abide, which is full to *John* 1. 7, 9. and *1 Tim.* 2. 4. though some men will not retaine that their beleewed knowledge of God. *Rom.* 1. 21. and 28. and will when they are inabled to know and also beleewe (which cannot be separated) that the light is light, distinct from darknesse, yet will love or choose darknesse, which our Saviour saith, is the condemnation. *John* 3. 19. Thus we find, that as God is not willing that any should perish, but that all should come to repentance, that so he doth not only as in the Type lay meat before them. by presenting Gods gracious goodnesse to them, for them to confide in only, but he also taketh the spirituall yoke from off the jawes of all men, that they may feed on the realiry of that his goodnesse, by faith confiding in the same only, which simile is teachingly presented to us in *Hos.* 11. 4.

Now herein we have a fit opportunity to take notice of the manifest dangerous errors, that some men have fallen into, by overlooking of this imprisonment of all mens spirits under Sathan by the fall,

and Christ by his spirit inlighteningly preaching to all mens spirits so imprisoned in this life time upon the earth, according to *Luke 4. 18.* where our Saviour saith, *the spirit of the Lord is upon me, because he hath anointed me to preach the Gospell to the poore, he hath sent me to heale the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised.* Now as all men are by nature blinde and captives; so this preaching of his by his spirit to the blind and the captives is unlimited, for by the mistake of some men, in that Christ by his spirit preacheth to all mens spirits so imprisoned in this life time upon the earth,

The Papiſts to maintain their painted purgatory, have fained, that Christ went downe into hell in the daies of *Noah*, to preach to the spirits there in prison, grossly abusing *1 Pet. 3. 19, 20.* For *Peter* did not say that Christ by his spirit preached to the spirits that were in prison in hell, no such matter, for he saith, *that Christ by his spirit preached to the spirits in prison, which were disobedient, when once the long suffering of God waited in the daies of Noah, while the Arke was preparing* (as you know upon the earth) never in the Texts mentioning the spirits in hell, but at that time by his spirit preaching then upon the earth to those rebellious spirits that were upon the earth while the Arke was preparing. And to say as the truth is, some godly Protestants by their overlooking the said imprisonment naturally of all mens spirits upon the earth, under Sathans captivity by the fall, and Christ by his spirit preaching, not only in the daies of *Noah*, as the Text saith he once did, but that also by his inlightning of every man that commeth into the world, he preacheth to all mens spirits, all men being by nature imprisoned in the darknesse of that spirituall prison house) their judgements also have been dazled with this Text, although it be said of Christ, concerning even rebellious spirits (which all men are by nature) *thou hast ascended on high, thou hast led captivity captive.* Sathan and all his power in captiving all mens spirits in darknesse is by Christs performances and power, led into captivity under Christs inlightenment of every man; Thou hast received gifts for men, or in the man, yea for the rebellious also, that the Lord God might dwell amongst them, *Psal. 69. 18.* Observe the generality of this free donation; and though some rebellious spirits will not, yet all men might accept of this freedome, for Christ the just hath suffered for the unjust, nor that he doth infallibly over-powre all men so, when

when he hath brought them to the knowledge of the truth, which is God, for God is truth, that they never can depart from him, but Christ the just hath suffered for the unjust, not excepting any one man, all men being unjust, to open a passage with God the Father, that he might bring all men to God, which is the lively coherence of 1 *Pet.* 2. 18. though some men will rebelliously depart from the living God, though so brought to him, *and so draw back even to perdition, Heb.* 10. 38, 39.

BUT now beloved we are seriously to observe, that every man must upon necessity be compelled or over-powred, to receive the possession in him self of his inlightenment and ability by grace, given unto him in the common salvation, for our Saviour Christ hath a harder taske to accomplish the restoration of all men to the knowledge of the truth, then was in the Creation to make man, for *Adam*, who was first formed of the earth, made no resistance to his Creation; but by restoration after the fall, Christ hath to deale with a world of men, who are all by the fall naturallized in rebellious resistance against Christ his well forming hand upon his potters wheele of restoration; and for to effect the Creation, there needed none to suffer; but our Saviour Christ, to effect the restoration of all men, for the pacifying of the Fathers justice, was necessitated to suffer even death it selfe in a most terrible manner for rebellious mankind, who will not be so much com- pliable to his gracious working and good intention towards them, as patients passively to submit and yield themselves unto the dispose of the Phytician: but he hath to deale with a world of men, that as they are all by nature born spirituallly blinde, so they are all very well pleased with that their blindnesse, all of them being by naturall descent from polluted *Adam*, so far enchanted by Sathan. that they doe count it injurious to be brought out of the darknesse of that spirituall imprisonment, so that our Saviour Christ, in obedience to performe his Fathers will, who is not willing that any should perish. *but that all should come to repentance, 2 Pet.* 3. 9. and to help all men that they may repent, *he absolutely will have all men saved, and (brought or) to come unto the knowledge of the truth, 1 Tim.* 2. 4, 6. And also Christ to testifie his own love in performing that his Fathers will for all men, is necessitated, how crosse soever, or how rebelliously soever all men wilfully act against that his gracious worke. yet to compell all men to come to the knowledge of the truth, according to his Fathers will, as is before-

said, he will have it so, there is no remedy by mens hanging back in this cause, it must be so, for our good God will not, nor indeed cannot be so unjust, as to take advantage against any one of *Adams* posterity, by their being unavoidably fallen into darkness by another mans actual transgression; when another hath feld the tree down, it is not suitable to his glorious greatnesse and goodness, to ha k off the boughs: Nay further, he will extend his mer.y in Christ also, even to *Adam* himselfe also in his darknesse, who was the personall occasion of the fall of all, for Christ inlightneth every man, all men are to come unto the knowledg of the truth, for his Father by free grace sent him, not only to open the blind eies, and to open the spiritual prison doors, but also to bring out the prisoners from the prison house.

Christ is not only to inlighten them that sit in darknesse, but he is necessitated in his obedience to his Fathers will, whether men be willing or not willing to part with their naturall darknesse, to bring those that sit in darknesse, out of the darknesse of the prison house, *Isa. 42. 7.* these being by nature all mens conditions.

Thus you see how our good and mercifull God, will not have that saying used, *that the fathers have eaten sowre grapes, and the childrens teeth are set on edge, Ezek 18. 2, 3, 4.*

This spirituall preaching of the Gospell by Christs word, or beleev- ing servants or creatures, to all men, is called *the Kingdome of Heaven which is within you, Luke 17. 21.* which appeareth by comparing *Mat. 3. 2.* with *Mark 1. 15.*

And from such expressions, by likening divers things to the Kingdome of Heaven, our Saviour uttered many parables, as is instanced by the parable of the sower and his seed, and of the drag-net, and of the leaven, and of the Feast.

Wherein note, that to declare the compulsion of all men, internally to receive the enfranchisement aforesaid in the common salvation, Christ sets forth the same seeds-man sowing of the same seed, even the word of the Kingdome upon foure sorts of ground, representing thereby all the sorts of ground, or of men, which were compelled all alike to receive the sowing or falling of the seed upon them; for the simile holds not, nor maintains not, that any of those sorts of ground, no not the best sort of ground, used any means, or desired that the seed should be cast upon them, yet it is said (in effect) that all those grounds were (by the act of sowing the seed upon them) made to hear the

the word, and also some of the bad grounds did receive it with joy, *Mat* 13. 19, 23. and also some of the bad grounds sprang up, *Luke* 8. 6. which shewes that there is an ability given by the seed sowing even on the bad grounds, for they had no such ability of their own, but they by one means or other in that ability suffered one interruption or other to fasten upon them, so that only that ground called the good ground, did bring forth good fruit thereby.

But still note herewith, that the goodnesse thereof is not attributed to a surmounting Almighty power of God, extended to that ground over and above, or more than the other grounds, but it is attributed, as in the simile, in effect to the due obedience of the ground, or of men being found well acting in the ability by grace restored to all men, by Christ the seeds-man, by sowing the same seed upon it, which seed he also soweth on all persisting disobedient men; for if the goodnesse thereof were not attributed to its own well acting inability of will by grace so restored, but to a surmounting Almighty power of God, unresistibly overpowering it, more then was granted to the other grounds, then it were grosse absurdity with men, much more for us to conceive of our impartial good God, who is no respecter of persons, *Acts* 10. 34. *Deut.* 10. 17. *Rom.* 2. 11. That he should esteem of that ground, and that he should so partially and highly prefer that ground as being good, rather than the other grounds, considering, that if those bad grounds had been so over-powred, they could not have avoided it, but they must perforce have brought forth as good fruit, as that ground accounted good ground did. But

These grounds to say, as the truth is, do represent the rationall man, consisting of body and soule in all men, which rationall man is set forth distinct from the Old and New man in the latter part of my 1st Distinction, the rationall man being in all men, inthrall'd in an utter inability (in respect of Saving Acts) by *Adams* fall, yet are all in due season. Thus by this generall seeds-man (that as you see proed sowes his seed, or the word of the Kingdome on all grounds, or all men, so that) so that all were infranchis'd in their naturall deafe condition, so as to heare the word (with the ears of internall minds as *Mat.* 13. 19, 23. plainly declareth, that all the sorts of ground did. And herein is represented some rationall men so inlightned by the title of the good ground, as found well acting or fruitfully by faithfull indeavours acting in the use of that their infranchisement, when the other grounds also

also so enabled by the same seeds-man and seed, yet are found rebelliously acting, and for secondary carnall ends, casting off the benefits by that grace given unto them, and therefore are called bad grounds.

And yet observe, that though one ground is imputatively by grace commended to be good ground, yet know, that no man though being found well acting by faith and obedience in his instantment represented by the seed sown on all, when as some other men being so enabled also, are found rejecting those works of grace, or seed sown on them also; yet as the Angels that never fell, nor *Ad m*, if he had remained in his created innocency, could not have merited reward as due debt from the Creators hand, otherwise than he is pleased to maintain his second Covenant by his free grace given; so much lesse doth this ground, or those men here called or accounted, or imputed good, merit any reward at Gods hand, but as God is pleased by grace according to his second Covenant, to account and to impute them to be good that beleeve in him that justifieth the ungodly, *Rom. 4. 5.* by Christ.

Againe, the Kingdome of Heaven is compared to a net cast into the sea, which gathereth together every kind, *which when it was full, they drew to shore, and sate down and gathered the good into vessels, and cast the bad away, Mat. 13. 47, 48.* Note herein, that all men (represented by the fishes) good and bad, are enforced to receive the word of the Kingdome in this sense, here by the simile of the drag-net called the Kingdome of Heaven, for all both good and bad, will they, nill they, were compelled to partake of the same condition in the net, though some was found in that drag-net compared to the Kingdome of Heaven, that in their continued badnesse were cast away. Note that no man is or was created bad, but as he makes himselfe bad, as is often proved in this tract.

And now consider how lively both these parab'es represent the common salvation, where our Saviour saith, *and I, if I be lifted up, will draw all men unto me, John 12. 32.* He will not only by his spirit invite all men to come unto him, but he will draw as in the drag-net, not on'y some men, but all men unto him not in the least measure on his part for destructive ends to any one of all men so drawn to him, but for saving ends on his part for every man, *for his Father sent not his Sonne into the world to condemn the world, but that the world through him might be saved, John 3. 17.* Which yet appears more clearly, where

where it is said, that God doth reconciledly gather together in one to himselfe, not only all men, but all things by the blood of his Crosse, in him, even in him, as *Col. 1. 20.* and *Eph. 1. 10.* being compared together, doe plainly render. Thus this reconciled gathering or drawing together of all men in Christ, even in him, includeth all men good and bad, reconciledly gathered to God in him, though some men being so graciously gathered together in him in the common salvation, will notwithstanding by their wilfull persisting in the abuse of the benefite thereof, be cast out or cast away. But how comes it to passe, that no fewer than all men good and bad, are in that sense drawnto, or are made partakers of the word of the Kingdome, or Kingdome of Heaven, or the knowledge of the truth, *1 Tim. 2. 4.* In answer to this, the means how, is shewed by our Saviours comparing the large and secret working of the spirit to Leaven, our Saviour saying, *the Kingdome of Heaven is like leaven, which a woman tooke and hid in three measures of meale, untill (no lesse than) all was leavened.* Note that untill no lesse than all was leavened.

Herein is the Kingdome of Heaven, or the word of the Kingdome, as it is called in the same Chapter, *Mat. 13. 19.* comparatively set forth to be as Leaven, infusing it selfe effectually, not only into some part, but into all parts of the meale, simlizing thereby, that light, and therewith ability to know the truth and choose it, is effectually by a secret, yet powerfull operation of the spirit infused into all men, as in *John 1. 7, 9.* and *1 Tim. 2. 4.* is proved.

Againe, our Saviour saith, *the Kingdome of Heaven is like unto a certaine King which made a marriage for his sonne, Mat. 22. 2.* Unto which Feast, the first that were compelled, or made to know thereof by invitation, having refused, he commanded to gather together bad and good, and the wedding was (thereby) furnished with guests, ver. 10. Note that this gathering together of all by command, is rendered to be no lesse than a compelling of them all, good and bad, to come into (in the aforesaid sense) into a terrestriall Kingdome of Heaven, or thereto likened, compell them to come in, *Luke 14. 23.* or gather together good and bad and bring them in; no man can conceive that all good and bad were to be brought together into one locall place, or into Gods celestiall Kingdome, but into one condition of ability, to see and to know of the truth and reality of Gods goodnesse and mercy extended by the slaying of Christ the unspotted Lamb, that by

aith they might feed thereon, for none of them were further compelled to feed thereon, as by the words of the Text is cleared, and the first refusers were so farre compelled by invitation. But beloved, this compelling or bringing in of all men, good and bad, to come in to the terrestriall Kingdome of Heaven (so called or likened to, in this Scripture sence) or to receive the word of the Kingdome, so called, *Mat. 13. 19.* doth no way countenance that opinion which some men have vainely hatched from those words, affirming that there is no man saved eternally, but only such men as are compelled by an Almighty power of God, more than some other men are; not only to know the truth, as is proved that all men are, according to *1 Tim. 2. 4.* But also that those men are compelled to abide in the truth by beleeving, so that infallibly whether they will or no, they shall not faile, nor be able to resist against their eternall salvation in Gods Celestiall Kingdome, whereas in truth, there is no such matter maintained in Scripture, for herein by comparing Scripture with Scripture, we find the clean contrary, that is; that in a common salvation, all men good and bad, are compelled in, and gathered in to receive the word of the Kingdome, or the knowledge of the Feast of Gods goodnesse (not only intended, but also prepared for them) by the self same means, as the forcibly inclosing and drawing of all, good and bad, in the parable of the drag-net doth discover. And thereby some gathered together, and by command, compelled in, were found there, not having on a wedding garment, therefore cast out, as those that followed Christ for the loaves sake, *John 6. 2.* whereas no bad or unclean person, no tpurified by faith, can be compelled in neither can possibly enter in to Gods celestiall eternall blessed habitation represented, *Rev. 1. 8, 27.* nor any being once there, can be cast out; and though some men for an evading shift, have reply thereto, saying that it was but one person that was found there compelled in, who had not on a wedding garment, and therefore little notice can be taken of that man, being but one, I answer thereto; that that one being there so found compelled in, is sufficient to confute that their fancied imagination. But beho'd, that our Saviour maketh a farre larger application thereof; for as there was some bad found, compelled in to this condition, called or counted like the Kingdome of Heaven, whereas no bad person can be compelled in, nor enter into Gods heavenly habitation. And our Saviour affirmeth upon that very example of the casting out of that

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one man, though there be but one mentioned, that as he had said before, that all were gathered or compelled together, both good and bad, so accordingly even from that one his being cast out, he concludeth, that though many are called (yet) but few are chosen, in the very next ver. 14. Now taking but a few out of the many called, this sets forth a greater number of men, who though called in to receive the word of the Kingdome, and know the truth and reality of Gods goodnesse prepared for them by the Feast, yet by their wanting their wedding garments there, of thankfull, loving, obedient acceptance, and faithfull indeavours to walk humbly therein, they are all of them cast out, and few are chosen.

Hereto if you will be pleased to owne it, that no fewer than all, is very often in the Scripture, comprehended in the word (many) as is fully proved in my 8 Distinction; and that all men are called by Christs inlightning (no fewer) than every man that commeth into the world; so that (no fewer than) *all men through him might beleeve*, as in *John 1. 7, 9.* and that by him all are so farre called, that they are all in due season, made to come *unto the knowledge of the truth*, according to the *1 Tim. 2. 4.* by Gods owne shewing it even to the Heathens also, *Rom. 1. 19.* and *2. 14, 15.* From hence, and many such like Texts, we may warrantably conclude, that all men are by the spirit invited or called, and inabled, though none be chosen, but such men only, as do make good use of their infranchisement and inlightenment, and by their ability received in the call, do themselves abide in beleeving, and so are not only called or compelled in, as all men are, but are accounted to be faithfull, and are chosen, *Rev. 17. 14.*

And the sence of the Greek word, *Biazetai*, used *Luke 16. 16.* as the Learned say, is to be read; the Kingdome of God is preached, and every man is pressed into it, which can bee but by infranchisement to receive the word of the Kingdome, for no man is further so compelled, than as *Adam* was to be inabled by grace in himselfe to obtaine eternall life, though some men so inabled by their persisting in, and abiding in obedient beleeving, after some tryall of their faith, are by Grace established in the priviledges of the speciall salvation, as is elsewhere said, and is proved in *Eph. 1. 12, 13.* *1 Tim. 4. 10.*

And considering that all men are utterly disabled by *Adams* fall, and so by nature cannot be obedient to the faith; then if all men be not

inabled by Christs spirit, to become obedient to the faith, and abide therein, but as they are compelled by a further Almighty power of God, then that tenent being maintained, doth cast a grosse soile in the face of our just dealing impartiall faithfull Creator, and all his serious exhortations, dehortations, reproofes, promises, threatnings, rewards and punishments, which is recorded in the holy Scripture to be proceeded in, for or against men, according to all mens own actual and personall obedience, or disobedience to the faith; for by that tenent, obedience is required of some men, and promises and threatnings are declared to be dispensed to them, according to their personall obedience, or disobedience, whereas they are utterly disabled by *Adams* fall, and by Gods withholding means of inabling them, from them; it proves totally impossible for them to perform the least part of the obedience required, and if that tenent were true, then also obedience to the faith is required of some men, and promises and threatnings declared to them, also to be dispensed according as they personally do prove obedient or disobedient to the faith; whereas those men by a surmounting power of God, granted more to them, than to the othermen, shall not, nor cannot possibly be able to doe or act otherwise, than to be savingly obedient to the faith, neither can they be able to resist against their eternall salvation. But to rip open the bowels of this fallacy, we see it is here proved by Scripture, that all men are in due season so inabled by Christ by a common salvation, savingly to beleve and repent, and thereby those strained extremes are vanished, and that thereby the perfect holinesse of all the attributes of God, is unitedly cleared, whereby also no lesse than all occasion, for any one mere man to boast before God, is totally destroyed, and that no man is in the least measure wrorged, although God doth not only require but also command no fewer than all men in all places to repent, as he doth in *Acts* 17. 30. and to recover themselves, *2 Tim.* 2. 26. and to give an account of himselfe to God, *Rom.* 14. 12. and to be obedient to his reproofe, *Prov.* 1. 23. and to humble themselves, *Mat.* 23. 12. *1 Pet.* 5. 6. purge themselves, as in *2 Tim.* 2. 21. and to turne themselves, *Nehe.* 19. and that hereby it doth plainly appeare (that considering all mens inablement by Christ) not any one man is in the least measure injured, although God doth actually proceed in judgement with every particular man according to that which he himself hath actually and personally done in his body, whether

it be good or bad, 2 Cor. 5. 10. for God doth not judge every man, nor any man, according to works inforced to be done in his body, by the corruption that unavoidably came over him by *Adams* fall, nor according to unbeleeving works, which any man is necessitated to doe by a decreed reprobation or preterition of God, by his withholding means of inabling from them, as some men grossly imagine, neither doth he judge any man, according as he is inforced to act beleevingly whether he will or not, by an over-ruling Almighty power of God, by God wrought in his body, but being inabled of God by Christ, *he judgeth every man, according to the things he (himselfe) hath done in his body, whether it be good or bad, 2 Cor. 5. 10.* as hath been touched, or according to works (not inforced by God or *Adams* fall) but according to their works, Rev. 20. 13. being as is said, first inabled by God to be obedient, then God proceedeth strictly without partiality, or any respect of persons, 1 Pet. 1. 17. Acts 10. 34. all which particulars are proved, and is one maine drift of this whole tract.

And further, to prove that God doth not by a surmounting Almighty power, compell any man after that he is inabled to beleeve; so that then unalterably he shall abide in beleeving, except it be in the case of his establishing of persistently abiding humbled beleevers, after some tryall of their faith into the priviledges of the speciall salvation, which especiall salvation, is set forth in my nineteenth Distinction.

For we have many examples therein, that God doth not so overpower inabled ones, before he hath had some tryall of their faithfull constancy to keep the faith, which they are by grace inabled to doe, Eph. 1. 12, 13. For observe, though it may be said that he compelled the refusing guests, to know of the reality of the Feast, and his good will therein intended to them by his inviting of them, which reality they questioned, not much lesse denyed for they in effect confest that, by their desiring to be excused for their not comming to it; yet you see that God did not by an almighty power, further compell those knowing, though refusing guests to come to the feast, much lesse to feed thereon; neither did he compell that party, not having a wedding garment, to abide at the Feast, although he had by command, compelled him to come into it.

Neither do we read that he compelled any other of the guests to feed on the Feast, though he had compelledly brought them in to it, and inabled them to feed thereon,

Neither in our Types the Jewes, after he had given beasts and other creatures to offer, whereby they were by him made able to offer up to him in Sacrifices, such of them, as he to that end required of them, yet did he not then compell them by an Almighty power, to offer up those beasts to him, whether they would or not.

Neither, though God had used such compulsion by the fire, as raised the scum in the seething pot, so as men might themselves have taken it off, which represents his dealing with all men, yet you see he did not use a further Almighty power to take it off himselfe, nor to enforce them so to doe.

Neither when he had given the children of Israel weapons, and ability to enter into the terrestriall land of Canaan, then compell them by an almighty power, to beat out their enemies in *Moses* time.

Neither though God made the fallen Angels to receive the possession of their blessed first estate, and made them to receive ability in themselves, to keep that their first habitation, yet you see God did not further than compell those Angels to keep that their estate or first habitation.

And although it may be in some sort said, that he compelled *Adam*; First, to enjoy a living being; Secondly, to receive the actual possession of his blessed estate, prepared for him by the grace of Creation; And Thirdly, made him to receive an ability in himselfe, to have kept that his blessed glorious estate, yet you see God did not by a further Almighty power, compel him whether he would then or not, to keep and continue in obedience, and to keep that his blessed estate, although herein in this point he was the great and leading patterne of Gods intention concerning all mankind to the whole succeeding world, and al we his posterity by his example are not to expect at Gods hands (though he doth by Christ inable all men evangelically to keep the second Covenant, which is of grace, as he did inable *Adam*, perfectly to keep the first Covenant of works by doing) that he will furnish his posterity with a more established condition, than he did him, our grand parent, and exemplary patterne.

And so farre he doth inable all men, that they all may or might be obedient; for as hath been said, and indeed cannot too often be said, that our blessed Saviour Christ, by a salvation first purchased at a dear rate by himselfe alone, by his sufferings and performances upon the earth

earth for al men, without men; and then by his resurrection and ascension into Heaven, or by his being in Heaven, from thence by his spirit operating in all men, and thereby inabling all men in the inward man in due season, so effectually, as that thereby, they all by beleeving might obtaine eternall life; yet as hath been said and proved, no man is compelled by a further Almighty power, to abide in beleeving, or obedience to the faith, whether they then, when being so inabled, will or not, neither so over-powred, that they shall not be able to close their internal eyes againe, lest so remaining seeing, they should be healed, as we see those did, *Mat. 13. 15.*

Yet God never faileth in due season, when he seeth fit, to establish persisting, abiding, humbled beleevers (who are found to have some good progresse in the faith, by their well using that ability by grace given them) these he establisheth in the priviledges of the speciall salvation, wherein he sealeth them after they beleeved, with the holy spirit of promise, *Eph. 1. 13.* and therein affordeth them many gracious spirituall visits, *as to eate of the hidden Manna, and also giveth them a white stone with a new name written in it, which no man knows but he that receives it, Rev. 2. 17.* And observe that by this reall ability aforesaid, by Christ communicated unto all men, from thence he faith, *without me you can do nothing, John 15. 5.* therewith also exhorting men to abide in that ability by beleeving, *John 15. 4, 6.* and there also sheweth the danger of those men that will not abide; also from that ability received, beleeving people doe triumphantly say, *Not of our selves, but by thee only will we make mention of thy name, Isa. 26. 13.* And in consideration that some people do willingly and chearfully act in that by grace restored ability, given to all men to know the truth, which God foreknowing, they by him are called Gods people or elect, according to his foreknowledge, agreeable to the proofes cited in my 17 Distinction; and from hence it is said, *thy people shall come willingly in the day of thy power, Psal. 110. 3.*

Thus herewith keeping in our memories, though God in compassion faith, *what could I have done more to my vineyard, that I have not done? Isa. 5. 4.* Which vineyard as in the Type, representeth all the men of the world, as appeareth, *1 Cor. 6. 11.* yet you see he did not by an almighty power force them to bring forth good fruit, but he proceeded only by taking away the obstructions that hindered them so to doe, that they might by the benefit of that good means used with them,

them, bring forth good fruit, and then expected good fruit from them or their owne performances, in their good use of that means he had graciously used with them, as fully appears in *Isa. 5*. And whereas God said, *what could I have done more for my vineyard*, you know that God could if he had so pleased, by his Almighty power, have so established them, as that they no waies could have brought forth bad fruit; but he having in his transcendent wisdom, after the counsell of his owne will, *Eph. 1. 11*. determined not to invest mankind in generall, in any further ability in themselves, but only by taking away the obstructions that came in by *Adams* fall, and therewith to inable all men so in the inward man, as that thereby they all might in their usage of that ability, prove obedient to the faith, as appears in our grand paterne *Adam*, that God did but inable him to be obedient, from this determinate counsell of his owne will, and glorious wisdom, he in that text saith, *what could I have done more, &c.*

But for the further clearing of what hath been said, let us observe that never since *Adams* fall, God hath not, nor doth not intrust any one meer man with an ability in himselfe, thereby to be transferred to any other person, as it might have been transferred from *Adam* by generation to his posterity if he had stood. No beloved, God never since the fall, doth trust any man with any such ability in himselfe, but our Saviour Christ only, who as the publick man or second *Adam*, is intrusted with all the power and ability which is to be transferred to any man, that power is invested in him only, *Mat. 28. 18*. whereby because no one man should suffer losse in that point, by the first *Adams* fall, he graciously communicates by his spirit to every man, and doth intrust every man with an ability, whereby he in the good use thereof, might be eternally saved, so farre as concernes his owne personall injoiment for himself alone, excepting only what good another man may receive from him by his good example and instructions and prayers. But perhaps some man will say, in respect of what hath been by me formerly declared, how can it appear that our Saviour Christ hath redeemed all men from the curle of the Law and first death, according to your 4 and 5 Distinctions, when as it is evident, that some remaining effects of the curle of the Law, and also of the first death, are as yet unremoved from off the earth, and other creatures.

To which I answer, that the generall curse mentioned in *Gen. 3. 17*.

Cursed

Cursed is the ground for thy sake, considering that that is but a temporall curie and affliction; this curse is not of the nature of that which the curse of the Law would have effected, for without the Covenant of grace applied, as it is promised to the woman, *ver. 15.* (in the same Chapter) the curse of the Law would have been eternall.

So that this aforesaid curse of the ground, which doth remaine but temporally, cannot be said to be the curse of the Law.

But God having had experience of *Adams* wilfull rebellion and disobedience against him, by his being so diabolically puffed up in pride, with his excellent estate of Creation, and his glorious enjoyment of the perfection of the Creatures, as created for him, God not for destructive, but gracious ends for all men, only blasts the gloriousnesse of the Creatures, as Created, saying, *cursed is the ground for thy sake*, as is said, because thou hast (though inabled by me to doe the contrary) so wilfully and rebelliously betraid the trust which I reposed in thee, for thy selfe and thy posterity, by thy being intrusted with so blessed and glorious estate (for thy sake) I will never againe trust thee nor thy stained posterity, with the use of the glorious Creatures in that beauty and excellency, in which they were created by me, but having had experience of thy unfaithfulnesse and rebellion in the use of them (for thy sake) I will never againe hazard the eternall favour I intend for thee and thine, in such an alluring estate, whereby the hearts and affections of thee and thine, may probably hereafter come to be alienated againe from me and my grace, protection and goodnesse; but I will in my tender mercy by grace extended by the Gospell or second Covenant, by a curie out of my mercy, temporally blast those rare created beauties and excellencies of the Creatures, provided for thee and thine; and this on Gods part intended to hide pride from mankind in generall, as we frequently finde that he doth, not by destructive, but gracious intentions, afflict particular men in divers manners, to hide pride from particular persons, as appeareth in *Job 23. 17, 19.* and very many other places, which sheweth, that as God to that gracious end, afflicteth the whole world of mankind in generall, by the effects of that mercifull curse, by him settled, concerning the ground or whole earth; so God afflicteth particular men out of his mercy, to the end, intended on his part, that men should turne in to him, his grace and protection only, for in those afflictions, though they seem burthenome to flesh and

blood, yet therein and thereby he waiteth to be, or that he may be gracious, as in *Isa. 30. 18.*

And how can we harbour in our breasts, such hard conceits of our faithfull Creator, and good and impartiall God, as to account those his mercifull curses or afflictions, to be of the nature, which was in the eternall curse of the Law, which without Christs assistance, would have been everlasting upon all men, especially considering that our gracious God hath declared to us, which he expecteth we should take thankfull notice of, which is, that on his part, all his intentions are (not only good, but) good to all (and that not only his mercies, but also) his tender mercies are over (not only some, but over) all his works? *Psal. 145. 9.*

So that that curse, affliction or afflictions, proceeds from the grace of the second Covenant, intended on Gods part, for mercifull ends to all men, though somemen, after their infranchisement and inlightenment, doe wilfully persist in abusing that grace, and so as perversely by their owne voluntary choise, doe lose the eternall benefit, intended on Gods part for them thereby.

And as for the small or weake remaining power of the first death, which the aforesaid query so much scruples at, considering that by Christs death, that death hath no more power left it, but temporally to bring all mens bodies to the grave or earth, from which it was taken, and to hold them there, untill the generall resurrection mentioned in *Rev. 20. 12, 15.* Wee may not be much troubled to find out that that is an exceeding blessing also, as it is intended of God on his part for all men, being folded up in a mercifull, gentle curse, by that death or sleep, to make way, or open the passage for the immortality of all mens bodies to be brought in by Christs performances.

For by those words, *Gen. 3. 19. In the sweat of thy face thou shalt eat bread, till thou returne unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou returne.* This saying, however it appears to humane wisdom, yet it doth but testify Gods love to all men, in that by his grace in Christ, he hath provided away, that whereas death, even the eternall first death, would irresistibly have seized on all men, to procure their everlasting separation from God and his blessed presence; yet that now, even from the acceptation of Christs blood, as if it had been actually shed at *Adams fall, Rev. 13. 8, 1 Pet. 1. 19, No man shall be, nor can be other-*
wise

wile, but temporally mortall, and that also concerning their bodies only; for as Christ by his death hath brought in life from that first death, which came over all men by sins entrance, *Rom. 5.* and also therewith, immortality of the Gospel, *2 Tim. 1. 10.* Even so by Gods gracious Ordinance, *It is appointed for (all) men once to dye, Heb. 9. 27.* that temporary death of the body, and God by that death or sleep, or change of the body, doth graciously strip all mankind of that cursed immortality, into which all men fell by sins entring into the world, so that although all mens bodies from that ground, are sowne mortall bodies, *1 Cor. 15. 53.* Gods intention being to make that kind of death, or rather sleep, a means by Christ, that all men might be raised up at the generall resurrection, not only immortall, but also in his prime intention on his part, that they should all of them be eternally blessed, in that their immortality, which the mortall death of the bodies of all men by Gods wisdom and mercy made way for; so that the temporall death of the body, whereby by grace they are stripped of mortality, it being the dore of entrance into immortality, is an unpeackable mercy, intended of God for all, and proves effectually so to believers: and though some men after their inlightenment, doe persist in perverse wilfull unbeliefe, yet even they also shall for ever remaine immortall at the resurrection of the body, though by their own choise, they for ever lose the blessedness that of God was intended they should have enjoyed for ever, in that their immortality, they themselves turning the blessednesse thereof, into an immortall curled living being, yet is the temporall death as God intended by grace in Christ, to make use of it for all men, so farr from a curse in its own Nature, that it is an exceeding great blessing also.

And now craving your patience a little further, concerning the inabling and inlightning of all men, we may note, that in the case of little children, whilst they remaine in their weaknesse and imbecillity of their understanding, and also all Ideots and Fooles that were so born, and doe so continue, as they never had ability afforded them, to deny the Doctrine of the Gospel, nor actually and personally to resist the spirits teaching, nor doe wittingly forsake God, who infallibly doth never forsake any one person, untill that man or person, forsakerh him first, as is fully proved in my 16 and 17 Distinctions; and as little children, and also such Ideots and Fooles are not capable of understanding to be against Christ and the Gospel, of such our Saviour as-

firmeth, that he that is not against us, is on our part, *Mark 9. 40.* And as they are not capable to refuse light, and choo'e darknesse, *which is the condemnation, John 3. 19.* So there is no condemnation to them by the Gospell, and as for the Law, they are also free from that charge of sinne; for Christ hath redeemed, not only them, but also all men from the curse of the Law and first death, as is largely proved in my 4 and 5 Distinctions. And our Saviour also affirmeth of little children, *that of such is the Kingdome of Heaven, Mat. 19. 14. Mar. 10. 14.* and saith, *that they beleeve in him, Marke 9. 43.* And our Saviour affirmeth, not only of little children, but of men also, saying, *except ye be converted, and become as little children, ye shall not enter into the Kingdome of Heaven, Mat. 14. 3. Mark 10. 15. and Luke 18. 17.* And of those men that humble themselves as a little child, our Saviour saith, *the same is the greatest in the Kingdome of Heaven, Mat. 18. 4.*

And beloved, God hath not left us without examples of this truth; for notwithstanding that it is said, that all the *Congregation of the Jews, bad stone Joshua and Caleb (the faithfull spies) with stones, Num. 14. 10.* In which act, no doubt can be made, but that all those of 17, 18, 19, 20 years of age, had a hand, yet Gods mercy is he'd forth to them, and he chargeth none of them with that rebellious sinne of unbeleeffe, that were under the age of 21 yeares, for all of them that were under that age, he accounted them their little ones, *Num. 14. 31.* their children, *ver. 33.* and doth passe by all their offences, being under that age of 21 yeares, as not knowing betwixt good and evil, as clearly appeareth by comparing *Num. 4. 29.* with *Deut. 1. 39.* Now considering, that all such dealings of our gracious God with them, were written for our admonition and example, as appeareth they were, in *1 Cor. 6. 11.* though I know not whether we may thereby conclude, that God alwaies granteth an incapability to be in man, and that God doth not take notice of any mans unbeleeffe, and unthankfulnesse, as to be eternally punishable, unill he be above 20 years of age, yet we may conclude, that he doth not exclude or shut out any man from his grace of the second Covenant, be he young or old, that as yet are not by him made capable to accept of grace, nor shuts out any such persons, as neither doe, nor can wittingly resist the reorders thereof.

The seventh Distinction setteth forth, that our Saviour Jesus Christ perfects the common salvation even to all the Heathens also, where neither written Law nor Gospell is vouchsafed unto them, otherwise then the effects thereof are written in their hearts.

TO set forth which, observe, that although it be said, *that there is no other name given under heaven, wherby men must be saved* according to *Acts 4. 12.* yet that doth not prove, that the want of the knowledge of that very name to any people, doth put them into a condition of eternall condemnation; but on the contrary doth implicitly confirme, *that as Christ is the Saviour of no fewer than all men, 1 Tim. 4. 10.* so God doth by him communicate an inabling common salvation to all men, as in my last Distinction, and also an eternall salvation to all beleevers or confiders in his goodness, only by a virtue derived from that name only, and his performances for all men, even for such men as was never made acquainted with Christs very name, nor the particulars of his performances. Herein we are to take notice, that there is a confiding and beleeving in him, or in God that raised up Jesus our Lord from the dead, that is imputed for righteousness, as *Abrahams* faith was imputed unto him for righteousness, by beleeving that God notwithstanding the deadnesse of his body, and of *Sarabs* wombe, by so quickning the dead, would multiply his seed, *Rom. 4. 17, 18, 19.* And the Apottle saith, that this imputation of Righteousnesse unto him, was not written for his sake alone, that it was imputed unto him, but for us also to whom it shall be imputed, if we *beleeve on him that raised up Jesus our Lord from the dead, Rom. 4. 24.* Thus the very Heathens that have not the written Law or Gospell, otherwise than the effects thereof are written in their hearts, even they by their beleeving and confiding in the goodness of him only, or of God only, that raised up Jesus our Lord from the dead, is warrantably, according to the scope of that Text, accounted to them for righteousness, which they may doe by their ability received in themselves by Christ in the common salvation, by their being all of them brought to the knowledge of the truth of Gods grace and goodness, as is proved in my last Distinction, although the very name of Jesus, and particulars of his performances, which procureth that goodness for them, be not discovered unto them; and this is made apparant for the unthankful-

nesse of the very Heathens, as is proved, where it is said, *despiseſt thou the riches of his goodnesse, and forbearances, and long suffering, not knowing* (or remembring, as in some translations) *that the goodnesse of God leadeth thee to repentance, Rom. 2. 4.* As if said, dost thou behave thy selfe so unthankfully to God, not knowing of his goodnesse, will thy conscience say that thou art not acquainted with his goodnesse; no, no, that is not the cause, it is the hardnesse and impenitencie of thy heart, *that treasureſt up unto thy selfe wrath, ver. 5.* And that this is spoken of those people, that have not so much as the Law written vouchsafed them, otherwise than the effects thereof written in their hearts. See the 14 and 15 verses following.

And this need not seem strange to any man: For behold beloved, that even Christs chosen Apostles and Disciples, were ignorant of his sufferings, death, and resurrection, even after they had remained with him a considerable time, as appeareth in *Mat. 16. 21.* By his there instructing them, that he must suffer, and be killed, and be raised againe the third day; and so also in *Mark 8. 31.* and herewith is very much to be obserued, that in the very time of that their great ignorance, Christ doth affirme directly, that they were blessed, as in *Mat. 13. 16.* as also he affirmeth that *Peter* was blessed, even before *Peter* knew of Christs sufferings, death and resurrection, as in *Mat. 16. 17.* And more than this, for *Peter, James* and *John* were ignorant what their rising from the dead should mean, *Marke 9. 10.* And to prove that they were all by Christ affirmed to be then blessed, even in the time of that their ignorance, or before they knew of his sufferings, death, and resurrection, compare *Mat. 13. 16.* and *16. 17.* foregoing, wherein they are affirmed to be blessed, even in the time of that their ignorance, with *Mat. 16. 20, 21, 22, 23.* following, wherein is made apparant, that Christ at that time before, when he affirmed them to be blessed, had not then acquainted them with his sufferings, death, and resurrection; and also that then they were utterly ignorant of those particulars, therefore it is no strange thing to beleieve, that the Heathens may (by the effectuall inabling means used with them by the spirit, in the visible book of the Creatures) beleieve and confide in Gods goodnesse, who raised up *Jesus* our Lord from the dead, which faith, by vertue of that name, is imputed for righteousness, as is before said, although they never heard of the name of *Jesus*, nor are made acquainted with the particulars of his sufferings, death, and resurrection,

rection, for most of the ancient Saints before Christs Incarnation, had either none or very little knowledge of Christs name, and particulars of his sufferings, death, and resurrection, the knowledge of which particulars, now since Christs Incarnation, death and resurrection, is required where the Gospel comes, as main Articles of our Christian Faith.

And observe herewith yet further, that as it said, *the manifestation of the spirit is given to every man to profit withall*, 1 Cor. 12. 7. that though some men apply this Text to beleevers only, because there spoken to beleevers, yet to testify to the world, that the very heathens though not instructed in Christian principles, have effectually manifestations used with them, it is said that that which may be known of God, is manifest in them (and the reason is therewith given) for God hath shewed it unto them, *Rom. 1. 19.* Which manifestation of the spirit to the Heathen, maketh the very letter of 1 Cor. 12. 7. to appear in full for every man, and also amiably agreeth with that Text, where it is said, that Christ inlightneth (no fewer than) every man that cometh into the world, so that (no lesse number than) *all men through him might beleeve*, John 1. 7, 9. Now you know that every man and all men, must needs include all the Heathen men; and the bookes wherewith God by his spirit doth teach those Heathens, are also made known to us in the word, saying, *For the invisible things of him, that is, his eternall power and Godhead, are seen by the Creation of the world, so that they are without excuse*, *Rom. 1. 20.* That whereas all men are brought to the knowledge of the truth of Gods goodnesse, as hath been largely proved, whereby those persons of those Heathens, that having the truth, do hold the truth in unrighteousness, *ver. 18.* and having the truth, do change the truth into a lye, *ver. 25.* such of those Heathens, though so having the knowledge of God, who is truth, *Isa. 65. 16.* communicated to them, yet do not glorifie God as God, *Rom. 1. 21.* and having the knowledge of God, doe not like to re-taine that knowledge, *ver. 28.* such are without excuse, as *verse 20.* because God hath shewed these unto them, as before, by the manifestation of the spirit in the Creature-booke; wherein note, that if the means were not an effectually discovery, then in equity they were excusable. So also the testimony of the Prophet David, concerning this very point, where he also setteth forth to view, by what books God by his spirit doth declare himselfe and his goodnesse, even to those

those very Heathens, saying, *the Heavens declare the glory of God, and the firmament sheweth his handy worke, day unto day uttereth speech, night unto night sheweth knowledge; there is no speech nor language, where their voice is not heard, their line is gone through all the earth, and their words unto the end of the world, Psal. 19. 1, 2, 3.* which sort of Preaching, though Christs name, nor the particulars of his sufferings, death and resurrection, be not discovered to them thereby, yet the Apostle *Paul*, from hence doth affirme it to be a Gospell preaching to all, *Rom. 10. 18.* saying, *have they not heard? yes ver. 17, their sound went into all the earth, and their words unto the end of the world,* alluding here to the same words used in *Psalme 19.* before recited; and the persisting in the abuse of this knowledge of God, causeth a delivering up to a reprobate minde, *Rom. 1. 28.*

Now beloved, considering that all the Heathens are so effectually enabled spiritually, to heare, see, and understand, and confide in Gods goodnesse, as it is proved that all men are, in my Last Distinction, take notice hereby, what pregnant speaking voices, and preaching manifestations, as the Text saith, fitted for all languages, are communicated by Gods spirit by the Creatures, to every one of them, Heathens, and all the world, to make manifest the goodnesse of God, to them and all other men, and in their conscience, to cause them to confide therein, if they resist not; also it is said, *he that beleeveth in him that justifieth the ungodly, his faith is counted for righteousness, Rom. 4. 5.* Now you know it is God that justifieth, *Rom. 8. 33.* though Christ be the only means of justification propitiatory; here also you see, that faith in God justifieth by Christ, although Christ by name in his performances, be not discovered. Againe, *all Kings of the earth, and all people, are called upon to praise his name, Psal. 148. 11.* Then certainly, although many Kings and people have not Christ crucified or them, revealed to them, yet there is a true reall cause (besides accountable temporall mercies) whereby they are all obliged to praise his name, and ability given them, whereby they may so doe, else that command were injurious, and fallacious, which is the highest degree of blasphemy, to affirme those to be in God.

But if we will be ruled by the Apostle, he tels us, that there is no difference between *the Jew and the Greeke, for the same Lord over all, is rich unto all that call upon him, Rom 10. 12.* though Christs name be not discovered to some men, and though in outward Ordinances they

they differ, and this he affirmeth in a leading way, to discover the generall Creature, teaching in the 18 verse of the same Chapter, and as fully, *Acts* 10. 34. 35. Also our Saviour commendeth and encourageth men, in that sort of beleeving in God, where the knowledge of himselfe is not obtained, saying for their encouragement, that to confide in God,

Let not your hearts be troubled, ye beleeve in God, beleeve also in me, John 13. 1. Thus though confirming their faith which they were in, yet thereby gently instructing them to beleeve in him also, where he is made known.

Thus the grace of God bringeth salvation unto (no fewer than) all men, *Tit.* 2. 11. and by this means aforesaid, we find how that the Gospell was, and is preached to every Creature that is under Heaven, according to *Col.* 1. 23. And why should the Christians stumble at this truth? *shall their eye be evill, because God is good? Mat.* 2. 15. or why should any Christian offer to part those whom God hath joy ned together, in the great and good Gospell-tidings? *Luke* 2. 10. and in the generall blessing in Christ, promised often to Abraham, Isaac and Jacob, that in their seed, should no fewer than all the Nations of the earth, and all the families of the earth be blessed.

But what now beloved hath God left us without evident examples of this his gracious dealing, even with the heathens also, to confirme this Scripture Doctrine? Hath he not for our further confirmation therein, set forth *Lydia*, who is honoured with respect, to to be one that worshipped God, even before shee closed in with the religious principles, either of the Jewes or Christians, *Acts* 16. 14. Also *Rahab* the Harlot, a Gentile, is ranked amongst those worthies, *Heb.* 11. her faith being only a confiding in the God of Israels power and goodnesse, *Johna* 2. 9, 10. there being no mention of her faith in Christ, for she was then no profelyted Jew, much lesse a Christian. We have also the example of *Job*, and his godly friends, which were neither Jewes nor Christians. Also the Centurion, the Roman Officer, who though he was no Jew, nor then joined to the Christians, yet our Saviour exceedingly commends his faith, *Mat.* 8. 10. Also we have for example a woman of *Canaan*, having also no knowledge of Christ as a Saviour, by his sufferings, death and resurrection, and yet our Saviour did not only approve of her faith, but rather admires at it, saying, *O woman great is thy faith, Mat.* 15. 23. 28.

Also we have for example, *Cornelius*, whose prayers and almes came up for a memoriall before God, *Acts 10. 4.* he being then no professed Jew, and before he was by *Peter* made acquainted with the vertue of Christs sufferings, death and resurrection: Whereupon *Peter*, after he was instructed by an efficacious vision, that he should not call any man (note) that he should not call any man common or unclean, *Acts 10. 28.* then by way of admiration, he opened his mouth, and said, *of a truth I perceive, that God is no respecter of persons, but in every Nation, he that feareth him, and worketh righteousness, is accepted of him;* hereby including any person in any Nation whatsoever, whether they be Christians or not, that fear God and worke righteousness, as *Cornelius* was found to doe, before he was instructed in Christianity. And further to clear Gods impartiality, amongst very many other places, peruse *Deut. 10. 17. Romans 2. 11. 1 Peter 1. 17.*

And considering that *Paul* was instructed of God, not to call any man common or uncleane, I hope it will be a sufficient caveat for all Christians, to be wary of slighting or undervaluing of such multitudes of Heathens, which have been, and are, or probably may hereafter be in the world.

As if God hath not, nor doth not afford them effectuell means, whereby in their good use thereof, they might be eternally saved, because he doth not afford them the outward priviledges of Christianity, for from this number of godly Heathens by Scripture nominated, we cannot but in all probability conclude, that there hath been, is, and will be great multitudes of such godly Heathen Saints, from the beginning of the world, to the end thereof.

Thus, as before, I gave you a hint what Christ did by his personall performances upon the earth, by his descension from Heaven, by that salvation wrought in himself for all men, to plant the foundation of the common salvation of all men.

So now herein, I have presented to you, a taste of what our Saviour Christ hath done, and doth in men, by his being ascended, and sitting at his Fathers right hand, from thence by his spirit, finishing the common salvation of all men, whereby also considering, that all men are therein enabled with a possibility or ability in themselves, whereby in their well usage thereof, they may obtaine eternall life.

A great part of the excellency of the restored second life of all mankind, by Christ procured, by his swallowing up mankind's first death, in victory, which came over all men, *Rom. 5. 12*, by *Adams* fall, is laid open to publick view.

And without this ability of grace on all men, even on them that doe choose darknesse rather than light; those refusers could neither know saving truth from falshood, nor light from darknesse, nor could not depart from the faith, *1 Tim. 4. 1*. they never had, neither could any man make shipwrack of faith and a good conscience, as some did, *1 Tim. 1. 19*. and so their refusal of grace, would be in the ballance of justice and equity, excusable,

Especially considering, that all *Adams* posterity, is unavoidably involved in an utter inability by another mans offence, even by *Adams* fall, unto which act they never gave any actuall or personall consent, much lesse did ever act in it, for they were all unborn. See what is said of *Jacob* and *Esau*, considered of as unborn, *Rom. 9*. which is, that then they had done neither good nor evil.

But hereby we finde from these aforesaid apparant over-powring manifestations by Christ strongly, though graciously acted, to discover God and his goodnesse to all men, by bringing all men to the knowledge of the truth, proceedeth that saying directed to men, to perswade them to lay hold on that strength, saying, *Let him observe, let him take hold of my strength, that he may ke peace with me, and he shall make peace with me, Isa. 27. 5*. Note that the man must lay hold; and from the same ground it is said, *that those that forget God, shall be turned into hell, Psal. 9. 17. Job 8. 13*. not said those that never knew God, but those that after knowing, forget God, but that even the Gentiles also may know God in his grace, mercy and goodnesse, *Christ* is appointed to be a light unto (even unto those) the Gentiles, that he should be for salvation (note this that he should be for salvation, not only for Christians, but also) unto the ends of the earth, *Isa. 49. 6*. This Christ doth by his spirit, by inlightning not only the heathens, but also every man, or all men, so that not only the Gentiles or Heathens, but also all men might beleever, as appears, in *John 1. 7. 9*. And for this end, *Paul* was sent unto the very Gentiles also to open their eyes, though not powerfully to turn them; but as in most translations, that they might, or may thereby turne them from the power of *Sathan* unto God, *Acts 26. 18*. by the means aforesaid; faith is afforded,

not only to the heathens, but also to all men, *Acts 17. 31.* though some men make shipwrecke of it, *1 Tim. 1. 19.* this grace bringeth salvation to (no fewer than) all men, *Tit. 2. 11.* though some men refuse it, Thus is the Gospell preached to every Creature, which is under Heaven, *Col. 1. 23.* though some men reject that preaching.

The eighth Distinction, which sheweth the mistakes of some men, concerning divers very considerable expressions of Scripture, which hath bred, and doth nurse up many vaine contentions, even amongst Christians, about the gracious extent of the common salvation.

THE expressions of Scripture, which are very often by some men misapplied, are these (us, wee, our, ye) and such like; and also the word (many) is much wrested; for where it is said, *Christ or the Sonne of Man, came to give his life a ranome for many, Mat. 10. 45.* This Text from the word many, is by some men applied, as if Christ gave his life a ranome for the elect only, and so consequently but for some part of men: But what saith the Scripture, *many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and perpetuall contempt. Dan. 12. 2.* Herein it cannot be denied, but that the word many doth include all that sleep in the dust, for the grave delivereth up all that are in it to judgement, *Rev. 20. 13.* Note here that all sleep in the dust, one way or other, except in the case of *Enoch and Eliah.* Again, *many are called, but few are chosen.* These words are spoken comparatively of all men, who are all in due season called or sent to the worke, *1 Tim. 2. 6.* by the knowledge of the truth received; only those are not chosen, that then murmur at Gods gracious dispensations, *Mat. 20. 1, 15.* And also those words are spoken againe by Christ, of those invited to the Feast, *Mat. 22. 9, 10.* where the charge given unto the fetchers in, was to bring in (no fewer than as many as they could finde, and accordingly they were gathered together) all as many as they found, good and bad.

This is a simile of Gods dealing with mankind, and you know that God can finde out all men, to call them to the Gospell-Feast, therefore considering, that according to the Parable, he calleth as many as he can finde, consequently by inlightenment, he calleth no fewer than all men, as is proved, *1 Tim. 2. 4, 6. John 1. 7, 9.* Also by Christs accordingly, not only inlightning, but also inabling all men,

men, or every man to know the truth of Gods goodnesse, and imbrace it, and confide in it, as is proved in my two last Distinctions, it doth evidently appeare, that by *many are called*, is included that *all men are called*.

Though through some mens owne wilfull defaults, when being called, and all drawn to Christ, *John 12. 32.* by their drawing back, few are chosen, all the rest being of that number, that draw back to perdition, *Heb. 10. 39.*

So also it is said, *for as by one mans offence many were made sinners*, *Rom. 5. 19.* and as againe it is said, *if through the offence of one, many be dead*, *ver. 15.* so in full satisfaction what the number is, which is here meant by the word *many*, it is said in *ver. 12.* in the same Chapter, *as by one man, sinne entred into the world, and death by sinne, and so death passed over all men.* Here you see plainly, that in the word *many*, all men are included; for the Text saith, *that all men were made sinners by one mans offence*, *Rom. 3. 19.* and that thereby death passed over no fewer than all men. *Rom. 5. 12.*

Also as our Saviour Christ is said to give his life a rancome for many, *Mat. 20. 28.* and *Marke 10. 45.* So to set forth fully, what the number is there meant by the word *many*, it is also written, that he gave himselfe or his life, a rancome for (no lesse number) than all, *1 Tim. 2. 6.*

And considering the expression (us) where it is said, *unto us a child is born, unto us a sonne is given*, *Isa. 9. 6.* These words are applyed by some men, as if appertaining to the elect or beleevers only, which is contrary to the Scripture, for the good tidings of great joy, which is appropriated to that holy child Jesus being born and given, *is proclaimed by the Angels, to be good tidings of great joy for (no fewer persons than) all people*, *Luke 2. 10.* And further concerning that his Son given; it is affirmed, that God out of his love to the world, gave his Sonne, and sent his Sonne, *not to condemne the world, but that the world through him might be saved*, *John 3. 16, 17.* And whereas some have rendered the word (world) to meane only the world of the elect or beleevers; the Evangelist St *John* doth utterly denie that limitation, saying of Christ, *and he is the propitiation for our our sins, and not for ours (as beleevers) only, but also for the sins of the whole world.* Hereby that word *only*, as applyed to beleevers only, is utterly by strength of Scripture, cast out as fallaciouly abusive.

And also if Gods giving his Sonne to the world, as in *John 3. 16.* be applied to elect or beleevers only, then the sence of that Text, cannot be read any otherwise, than thus: That God so loved the world of the elect, or beleevers only, that he gave his only begotten Sonne, that whosoever of the world of the elect or beleevers, doe beleeve in him, shall not perish. But considering that the Scripture no where saith, the world of elect, nor the world of beleevers; I leave the grosse absurdity that is in that sence, unto any ratioll mans censure; hereby also appears evidently, the wrong that some men have done to that Text, where it is said, *that Christ dyed for our sins, according to the Scriptures, 1 Cor. 15. 3.* by their applying that expression (our sinnes) as if meant of the sinnes of beleevers only, notwithstanding that the Scripture further saith, *that Christ tasted death for every man, Heb. 2. 9.* and *that Christ dyed for no fewer than all, 2 Cor. 5. 15.*

And that thereby he is the propitiation for the sinnes of the whole world, *1 John. 2. 2.* Also observe, that this expression, *ye are bought with a price, 1 Cor. 6. 20.* and the *7. 13.* is by some men applied to the elect or beleevers only, when as in truth, those words doe appertaine to all men, for the price paid was for redemption or ransome, and the price to effect both of them, was paid downe in full by Christs death, *1 Pet. 3. 18. 1 Cor. 15. 3.* and *therewith by his pretious blood shed, 1 Pet. 1. 19.* Now beloved, as the price paid hath reference to his death for redemption, there it is said, *he tasted death for every man, Heb. 2. 9.* and as the price paid hath reference to his blood-shed, you know, *that without shedding of blood there is no remission, Heb. 9. 22.* And accordingly the atonement or propitiation was with our Types the Jewes made, by the shedding of the blood of beasts, the benefit of those extended, though to all, as in their Jubilee, yet but to all the Jewes and proselytes only. But herein we may behold the excellency of the price paid by Christs pretious blood-shed, transcendently surmounting; for by that propitiation made, or price paid for atonement; Christ is affirmed to be the pacifying propitiation, for (no fewer than) the sins of the whole world, as hath been in other causes said, that is for the transgressions against the first Testament, *Heb. 9. 15. Rom. 5. 20.* which were the sins accounted against the Father, as in my next Distinction.

And againe, as the price paid hath reference to Christ, as a ransomer, who alwaies pays the full value appointed for the ransomed,

or inbondaged, then behold it is said, *he gave himselfe a ranfome* (not for elect, or beleevers, or Christians only, but) *for all.* 1 Tim. 2. 6. Besides all this, because no man should doubt to maintaine this large extent of the price paid, the Scripture steps forth and tels us, that there are some men though bought by Christ, *that do deny the Lord that bought them*, with that price paid, and (not God, but) themselves, do thereby bring upon themselves swift destruction, 1 Pet. 2. 1. Againe, observe, that whereas it is said, *that if when we were enemies, we were reconciled to God by the death of his Sonne,* Rom. 5. 10. that this reconciliation is applyed by some men, as appertaining to beleevers only, whereas on the contrary, the Scripture gives us to wit; *that God was in Christ, reconciling* (not elect, or beleevers, or Christians only, but) *the world unto himselfe, not imputing their* (the worlds) *trespasses unto them,* 2 Cor. 5. 19. in relation to the first Testament, Heb. 9. 15. Rom. 5. 20, 21. And to confirme it, that the benefit of his reconciliation is to be applyed to all men, the Apostle as a leading ground of that same speech, affirmeth in the 15 verse, immediately going before, in the same Chapter, 2 Cor. 5. that Christ dyed for all, besides all this, the reconciliation being made by his death, and precious blood-shed, is none other by a price paid, than an atonement or propitiation, the benefit whereof, as before is proved, is in the Scriptures owne words, appropriated to all men, or every man, and for the sins of the whole world, as against the first Testament, Heb. 9. 15. Rom. 5. 20, 21.

And beloved, if you please, you may see this unlimited sence, in this very cause fully proved, alio in Col. 1. 20, being compared with Eph. 1. 10. wherein is plainly shewed, that not only all men, who are Gods most excellent earthly Creatures, but alio that all things, both in Heaven and in earth, are by the blood of his crosse, reconciled to God himselfe, by and in him, and that all men are not only gathered together, but are alio reconciledly gathered together in Christ to God, even in him, as in those Texts, being compared is manifest.

Thus for instance, I have given you a little notice, how that the application of these and such like words and expressions of Scripture, hath been, and are by scholasticall glosses, too often drawn away from the true meaning of the Holy Ghost, in holy writ, which abuse hath very much dazied the judgements of the Christian world.

The ninth Distinction doth discover what those sins were, which are accounted in Scripture, to have been the finnes against the Father, and that those finnes also, were the same sins, which in Scripture are called the finnes of the whole world, and that they are all forgiven in and by Christ.

They were those sins that were transgressions against the first Testament, for the release of which, to all men, Christ suffered death, *Heb. 9. 15. Rom. 5. 20.* These sins by *Adams* fall, would have brought in an eternall separation of all men, from Gods blessed presence, and from their off-spring proceeding from one man, they are called the sin of the world, which sin, *the Lamb of God taketh away, John 1. 29.* and by their originall over-spreeding leprosie, into all mankindes natures, they are called the sins of the whole world; for which sins also, Christ is the propitiation, *John 1. 29.* These sins were against God the Father, having no incarnation with mankindes humane nature; wherefore those sins could not be forgiven, without that valuable satisfaction made by Christ, therefore out of his love to mankind, God the Father was in Christ reconciling the world unto himselfe, not imputing those the worlds sins unto them, but laid upon him (his Son) the iniquity of us all, *Isa. 53. 6.* This was represented unto us, by the scape-Goat, on which, not only some, but all the sins of the children of Israel were then put, and on him sent away with that goat, unto a Land not inhabited, even into the Wildernesse, *Lev. 16. 22.* or Land of oblivion; this significant type, being compared with the large efficacy of Christ the Lamb, offered without blemish, *Lev. 23. 12.* doth signifie to us, that the Fathers justice was satisfied for those sins that were against him, at the time of his accounting and accepting of the Lamb as if slaine, and his pretious blood as if shed, which was by the Fathers fore-knowledge of *Adams* fall, timely fore-ordained and prepared to that very end, from or before the foundation of the world, *1 Pet. 1. 18, 19, 20. Rev. 13. 8.* Therefore considering that the first Testament or Fathers Law, written in Tables of stone with his finger, on Mount Sinai, *Exod. 31. 18.* is blotted out for all men, and there-with the first death abolished for the benefit of all mankind, as is proved they are in my 4 and 5 Distinctions. We are not to conceive; that there are many sins remaining in the world, which are accounted finnes

sinnes against the Father, never since God then virtually applyed the Lambs blood, as a timely antidote to expell the poison of those sinnes, even at *Adams* fall.

Though indeed if we look upon the union of the God-head, the least sinne is offensive to all the Trinity as united, wherefore though all sins, except the sin against the Holy Ghost, are ever since the fall, accounted to be directly against him the Son of man, as distinct in the Trinity, *all power being given to him in heaven and in earth Mat. 28. 18.* so that the Father judgeth no man, but hath committed all judgement to the Sonne, *Iohn 5. 22.* yet in his respect to honour the Father, he exhorts men to pray to the Father for forgiveness of sins, *that the Father may be glorified in the Sonne, Iohn 14. 13.*

Thus we are taught by Scripture, that the sins against the Father, were those sins which were against the first Testament, *Heb. 9. 15. Rom. 5. 20, 21.* the eternall punishment of which, is abolished for all men, even at the fall of *Adam*, or at the very entrance of those sins, for if there had been the least vacation, or intervallum, betwixt those sinnes then acted by *Adam*, and the vertuall application of Christ the Lambs blood, then those sins against the Father, by the equity of his Justice, being unsatisfied in that time of vacation, would have justly dissolved the earth, and all the inhabitants thereof; as appeareth by *Dauids* speech in the behalfe of Christ, *Psal. 35. 3.* and by *Isaiah* his affirmation of Christ, *Isa. 49. 8.* and by his admiration at that preservation, *Isa. 26. 18.* see also *Heb. 1. 3.* But those sins being all by the Father remitted, as before said, they are said to be not sins that are, but sins past, *Rom. 3. 25.* not sins in being, but old sins, *2 Pet. 1. 9.* and transgressions not which are, but which were against the first Testament, *Heb. 9. 15.*

The tenth Distinction, wherein is set forth, what those sins are, which in Scripture are accounted to be the sins against the Sonne, or Son of man, and that they also, as in reference to eternall punishment, shall verily be forgiven to the sonnes of men.

Observe herein, that there is but two deaths, either mentioned or intimated in Scripture, not medling here with the temporall death of the bodies of men, which is the utmost out-going of the power of the first death, which temporall death is hardly allowed

lowed in Scripture, the name of death, but is therein often in respect of the resurrection from it, accounted but a sleep, or change of the body.

This considered we shall finde, that though the Scripture doth discover a first death, due for the transgressions against the Father; he having no Incarnation with mankindes humane nature; which first death would therefore have held eternall condemning power over all men, if it had not been prevented by Christ, as in my first Distinction; and also that though the Scriptures doe set forth a second death, in and by which, some men doe perish eternally, by their own wilfull persisting in rebellion against the gracious dictates of the Holy Ghost, being God also, having no incarnation with mankindes humane nature: Yet note seriously, that the Scripture doth no where, neither mention nor intimate, any third death appropriated to be the executioner for mens transgressions against Christ the Sonne, or Son of man, having a fraternall incarnation with mankindes humane nature, sin excepted.

From this palpable silence of the Scripture in this point, and its agreeing so amiably with the Texts hereafter cited, we may safely conclude that there is no eternall death at all appropriated, for the transgressions against him the Sonne of man.

And not only so, but as he hath freed all men for ever, from the danger of the eternall sting of the first death, due for the transgressions against the first Testament, and so against the Father, as is before proved, in Distinction 5. Even so he doth out of his love to all men, his brethren in the flesh, so strongly assist all mankind, as is proved in my 4, 5, 6 and 7 Distinctions, that thereby in their wel usage of that means, they might escape the eternall danger of the second death, which is inflicted for the finnes against the Holy Ghost. Nay his love rests not here neither, for although he doth intentionally in himselfe for good ends for men, correct them, assist or chastise them, and permit the temporall death to have dominion over them, which may be called temporall punishments, also intended of Gods part for good ends, and uses for men; yet he hath promised concerning eternall punishment, that as there is no death appropriated for the transgressions against him the Sonne of man, even so accordingly he hath affirmed, that verily *all finnes shall be forgiven unto the sonnes of men, and blasphemies wherewith soever they shall blaspheme, or whosoever speaketh a*
word

word against the Sonne of man, it shall be forgiven him, but whosoever speaketh against, or blasphemeth against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come, compare *Mat. 12. 31, 32.* with *Mark 3. 28.* for as all power and proceeding in judgement is given unto him, as is proved therein, and as he hath bought all men of God by the price of his pretious blood paid, as is proved in my 8 Distinction, even bought them that do deny him, the Lord that bought them, *1 Pet. 2. 21.* Yet by the vertue of his power, purchased by God the Fathers so timely accepting of his blood, as is shed at *Adams* fall, as before said, he hath been, and is invested with power, to forgive all the sins that have been acted by any man, ever since the time of *Adams* fall, or shall be to the ends of the world, except such of them as do by wilfull persisting in unbeleeve, prove to become sins against the Holy Ghost.

And therefrom he doth, as considering that men are ignorant of that his power, use, means, to heale that their ignorance, that the world may know, that the Sonne of man hath power to forgive sinnes upon earth, as in *Mat. 9. 6.* *Mark 2. 10.* *Luke 5. 24.* And although indeed, the aforesaid sinnes against God the Father, he having no incarnation with flesh and blood, could not be forgiven without satisfaction made to his justice, and although for the sinnes committed against the Holy Ghost, being God also, having no incarnation with humane nature, there is no ransome or propitiation provided, nor can be, of, or by, any man expected for pardon thereof because *Christ* dieth no more, and death hath no more dominion over him, *Rom. 6. 9.* Yet our Saviour *Christ*, though he be God also, yet being therewith the Sonne of man by an Incarnation with humane Nature, sin excepted,

He hath power to forgive, and doth forgive, as aforesaid, as the aforesaid sins of all men, as against himselfe, without any oblation, sacrifice, atonement or propitiation made, to him the Sonne of man, and from thence he exhorteth all men so largely, often, and freely, to forgive one another their trespasses, as appeareth *Mat. 8. 21, 22.* and in the prayer he taught his Disciples, and in *Luke 17. 4.* Thus we finde, that all the sins that have been, are, or are to be acted by any man, or all men, ever since God the Fathers virtually applying at *Adams* fall, the effects of *Christ*s blood shed for all mens sins:

And from that time unto the end of the world, sinnes against *Christ* only, and his inlightning, inabling, preparative worke, and that they

are all as concerning everlasting punishment, all forgiven to all the sonnes of men, excepting only our Saviour Christs former own exception, concerning those of them sinnes, which are by some men themselves, rebelliously transformed into the sinnes against the Holy Ghost, by their persisting obstinately and wilfully in unbeleeve, against the holy spirits gracious teachings, which are alwaies by grace annexed in due season to our Saviours inlightning all men so effectually, as is proved in my 6 and 7, Distinctions.

The eleventh Distinction sheweth what those sins are, which in Scripture are accounted to be sinnes against the Holy Ghost, and that they shall never be forgiven, neither in this world, nor in the world to come, and the cause why, whereby the second death is discovered also.

OBierve herein, considering that Christ doth inlighten every man, that commeth into the world, so that (no fewer than) *all men through him might beleeve, John 1. 7, 9.* And also that in obedience to his Fathers will, *he doth bring all men unto the knowledge of the truth,* according to *1 Tim. 2. 4.* as is largely proved in my 6 and 7 Distinctions. And considering therewith, that the Apostle absolutely affirmeth, *that if we sinne wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain feare. Looking for of judgement, and fiery indignation, which shall devour the adversaries, Heb. 10. 26, 27* to that effect, *Heb. 6. 5, 6.* From hence we see proved, that those sinnes which are sinnes against the Holy Ghost, are the sinnes which some men doe commit against the Holy Ghosts teachings, after they are by Christ in due season inlightned, and after they are helped to the knowledge of the truth, and whereas those sins are by Christ, said to be unpardonable, as in *Mat. 12. 13.* I finde the cause to be, first, in respect that they are sinnes against the second Covenant, being the Covenant of grace; secondly, that they are sins persisted in, against the spirit of grace, *Heb. 10. 29.* its dictates and teachings, who being so offended; being God having no Incarnation with humanity. These transgressions against God the Holy Ghost, by transgressing against the second Testament, in wilfull persisting cannot be forgiven without a valuable satisfaction made to satisfie justice with.

And thirdly, I finde the irrecoverable cause to be, because there
cannot

cannot be any valuable satisfaction made, for men to satisfie justice for a deity offended, who hath no Incarnation with humane nature, but by one, who though being God, and one in Union in the Trinity, is made capable to suffer death, by taking upon him humane nature.

And fourthly, to conclude this cause, I finde, that although Christ being so made capable to suffer death, did dye to satisfie God the Fathers justice, for the sins which as an irresistible violent inundation overwhelmed all *Adams* posterity (though sinners in the seed) for sins by him acted, without the personall consent, much lesse actual performance, of any one of them, so preserving all men from the curse of the Law and first death, due for the transgressions against that Law, as in my 4 and 5 Distinctions.

Yet concerning mens owne actual and personall finnes, in their individuals, wilfully and persistingly acted against the Holy Ghost, and second Covenant, after their inabling and inlightenment, considering that there is none other of the Trinity but Christ Jesus, capable to suffer death, nor any other to be found any wise able to make satisfaction to that deity, the Holy Ghost so offended, having as God the Father, no incarnation with humane nature;

From hence proceeds the irrecoverable eternall fearfull condition of such Transgressors, openly discovered in these few words of Scripture, where it is said, *that without shedding of blood is no remission, Heb. 9. 22.* and by its affirming withall, *that Christ being raised from the dead dyeth no more* (and that) *death hath no more dominion over him, Rom. 6. 9.* From which cause, those wilfull persisting transgressors of the second Covenant, against God the Holy Ghost, must in justice unavoidably perish in the eternall second death. Thus I have briefly hinted what the sins against the Holy Ghost are, and what the cause is, that they are unpardonable, as appeareth also, *Rev. 10. 14, 15, 21. 8.*

Now beloved, if you please herewith to take farther notice of the impossibility of their recovery, *Mat. 12. 31, 32.* and *Heb. 6.* and some particulars of their eternall punishment discovered in *Heb. 10. 26, 27. 2 Pet. 21. 8. Jude 12. 2 Pet. 9. 10. 2 Thes. 1. 7, 8, 9.* I shall not need to make any further discovery, to shew you what the second death is, which is to be a much more forer punishment then pertained to the breach of *Moses* Law, *Heb. 1. 29.*

Only I do intreat you to take notice, that because our Saviour Christ hath said that all finnes and blasphemies shall be forgiven, unto the sons of men, but only the finnes or blasphemies against the Holy Ghost.

That some men have cavilled at this our Saviours affirmation, saying, then all unbelievers actuall sins are remitted without any punishment, because in that sence the unbelievers doe perish eternally, for their unbeleeffe only.

They herein contrary to S. ripture, separating the act of unbeleeffe it selfe, from the evill actions of men, or actuall sins of men, wilfully persisted in, after inlightenment, untill those men prove to be of that sort of men, that are called Goats, *Mat. 25. 32, 33.* and of the serpentine seed, *Gen. 15.* their actuall sins being also thereby by them transformed into the same nature, by their wilfully becoming the children of the Devill, *John 8. 44.* From hence that fearfull affirmation ariseth, that some men are twice dead, that were not only once dead, *by that one mans offence, Rom. 5. 12.* by the first death, but though being fully set free by Christ, from the eternall danger of that first death, and law of works, as in my 4 and 5 Distinctions, they doe through their owne wilfull defaults, fall into the danger of the eternall second death, for their wilfull actuall and personall persisting abuse of grace, and so are twice dead; and not only so, but plucked up by the roots also, *to whom is reserved blacknesse and darknesse for ever, Jude 12, 13.* This is the second death so much mentioned in Scripture, *Rev. 20. 6, 14.* and else where.

And now for the clearing the cause of Election and Reprobation, these six objections next following, are distinctly answered.

The twelfth Distinction, wherein the wrong application of the simile of the Potter and his clay is discovered.

OBserve herein, that whereas it is said, *hath not the Potter power over the Clay, of the same lump, to make one vessell unto honour, and another unto dishonour? Rom. 9. 21.* Wherein the mistakes arise, because the same lump herein mentioned, hath by some men been understood, to be the whole Creature lump of mankinde, whereas in truth, God doth not challenge any more or larger prerogative to himselfe, in that aforesaid Text of *Rom. 9. 21.* than he doth in that
ancient

antient president of his, concerning the Potter and his Clay, plainly recorded in *Jer. 18*. From which antient Scripture Grantowther, or lively description, what is meant by the Potter and his Clay, that Text of *Rim. 9. 21*. is punctually derived; which antient exact plat-forme, exemplarily doth make manifest unto any man in all the world, that desire to know the truth, that by the Clay on the Potters wheel is not meant the generall Creature Lump of all mankind, considered of as in one lump, out of which one lump, God takes some men, and refuses others, by his will and power only, as some men have vainly imagined, but that by the same lump, is meant as in *Jer. 18. the house of Israel, verse 6. or the Lump of a nation or a Kingdom, verse 7. or the severall lumps of particular mens persons, in their individuals, verses 11, 12.* where is much to be observed, however some godly men have overlooked this true sense, that though all men were made dishonourable vessels by *Adams* fall, yet that God hath by the Grace of restoration, made all men honourable vessels virtually in Christ by Christ, as appeareth, *that not only all men, but all things are reconciled to God, gathered together in one in Christ, even in him,* as by Scripture is fully proved in my 20 Distinction, and hath made all men, all Nations, or all families of the earth blessed in him, as is proved in my 21 Distinction, and hath sanctified all men in him, as is proved in my 22 Distinction, and hath by reconciling the world unto himselfe in him, by non-imputation of the worlds finnes unto them, justified all men in him virtually, from all their transgressions against the first Testament, as is by Scripture proved; in my 22 Distinction.

And though all men by *Adams* fall, were blotted out of Gods book of life, which came in with the Creation, yet he hath by Christ, written all men in his book of life againe, which came in by Christs restoration, as is by Scripture proved in my 24 Distinction.

By this means, by him, making all men honourable vessels, virtually in him, though no man be in himselfe, actually and personally reconciled or blessed, or sanctified, or justified; or doth unalterably remaine written in Gods restored book of life, untill he be actually and personally thankfully contented with Christ the Potter, his so well forming him upon his restoring Potters wheele, and doe patiently abide in thankfull beleeving, and because all men are unable to beleeve by nature, therefore he enableth all men to beleeve, as is proved in my 6 Distinction, primarily intending to preserve all men

on his Potters wheele of restoration, that they being so by grace inabled, might by their compliance to his well-forming hand thereon, be so farre honourable vessels, as to be eternally saved, as is by holy writ fully proved, in my 6 and 7 Distinctions, which I doe intreat you to peruse. Thus it evidently appeareth, that God is so farre from marring any people, Nation, Kingdome, or particular person, before they perishingly doe marre themselves, as that on his part, his tender care is so great over every one of them, lest they should, contrary to his gracious prime intention, marre themselves under his gracious hand, upon his Potters wheele, and so by their rebellion, provoke him their gracious intending and inabling Potter, justly to make of them the same particular lumps or persons, dishonourable vessels; that to prevent their marring themselves, he by his spirit graciously sends his Prophets, Apostles, and Word, and Ministers, and glorious creatures throughout the world, Distinction 6 and 7, as he did his servant *Ieremy*, not only to that Nation in generall, but also to every one of them to perswade every one of them to turn from their evil waies; but those persons (the simlized clay) said, *we will walk after our evil devises, and we will every one (note) every one doe the imagination of his evil heart, as those that refused to hearken, and did stop their ears at the gracious counsels of God, and (not God by reprobation, but they themselves) doe make their hearts as an adamant stone, lest they should heare the Lam, and the words which the Lord of Hosts hath sent in his spirit, Zech. 7. 12. to these persisting rebellious people.* Thus finding fault with God, not for his making them dishonourable vessels first, as some men have vainly imagined, but for finding fault for themselves, with Gods care over them, and good means used with them; as *Adam* did once for all men, by their, in effect, saying to him that so well formed them, *why hast thou made me thus?* yet no doubt God doth for gracious reprovng ends, put men into many hard afflictions and conditions, which some men by making a wrong use thereof, doe rebelliously struggle against God, and do wrongfully charge him to have made them dishonourable vessels, even in the time of his mercifull chastisements, to purge and refine them. Such men the Apostle doth advise to take heed as *Ieremy* had done, for example to the Jewes, for feare, that though God hath made them honourable vessels, veruallly in his Son, as in my 20, 21, 22, 23, 24 Distinctions: Yet for their resisting or finding fault with the well-forming hand of their Maker,

ker; as *Adam* did; he doth then, and not till then, justly make of those lumps of particular mens persons, dishonourable vessels.

Which truth is fully and particularly maintained in this sence, in that antient patterne of the Potter and his Clay, in *Jer.* 18. And herein I do intreat you to note, that if the same lump herein mentioned, be taken for the whole lump of Mankinde, then behold how injurious that sence is, both to God and man; for from thence they say (though I passe by mens grossest application) that God foreseeing all men, or that whole lump to be polluted with sin by *Adams* fall, that God by his prerogative royall power, and absolute will only, did then by preterition, passe by or did decree, to leave some men without any hope of effectuall means, whereby they might recover themselves out of the snare of the Devill, to which they are exhorted, 2 *Tim.* 2. 26. or effectuall means intended on Gods part, whereby they in their well usage thereof, might attaine unto eternall salvation.

Whereto considering, that God so leaving off some men, must needs be at that very time, when the other part of men were by him chosen, into his eternall favour, which time is said in Scripture to be before the foundation of the world, *Eph.* 1. 4. Note at that time those men then supposed to be reprobated, were then as holy as those that were chosen. Therefore it is said, they were predestinated, *ver.* 5. and his predestination is according as he doth foreknow that his, by him inabled Creatures, will be beleivers, as in Distinction 17. Thus you will finde that preterition, to be no other than a disguised decreed reprobation, of some part of *Adams* posterity; for fore-seen sins of theirs, which they in their future generations, shall be unavoidably inforced to commit originally by another mans default: whereas God doth with indignation, utterly disclaime and reprove that abusive taxation, and also renounceth the taking of any such unjust advantage against his poor creatures: and though throughout his word he affirmeth, that he actually forsaketh no man first, as is fully proved in my 16 Distinction; Yet say they, that this decree passed on them, even before those his poor creatures had obtained a personall being, for they were all then unborne; and therefore then could not so much as give actuall consent to, much lesse personally act any waies in *Adams* transgression, which was the originall in'et of sin; but what noisome soile this unshapen tenent, doth cast upon the perfect

perfection of our just God, faithful Creator, and all his holy attributes? for a determination therein, I doe chearfully appeal to Gods owne sentence, therein given for vindication of his unspotted impartiality, proclaimed in *Ezek.* 18. 1, 2, 3. *1 Chron.* 28. 9. *2 Chron.* 15. 2. *2 Chron.* 24. 20. *Acts* 10. 34. *Psal.* 145. 9. Mans sinning in the seed in *Adam*, is not counted to be actuall or personall sinne, see this proved, *Rom.* 9. 11.

But now beloved; if we on the contrary part agreeable with *Jer.* 18. 19. From whence *Rom.* 9. 21. hath its lively nourishment, concerning the Potter and his Clay, and doe accordingly to those Texts take the same lump therein mentioned, to be the particular lump of a Kingdom, Nation, City, Towne, or particular person, formerly put into a good condition virtually in Christ, as is proved in my 1 and 2 and 21 and 22 and 23 Distinctions. And that God though he doth create the evil of punishment, as men by naturall light account it, for their doing evilly, and thus fitting of themselves to be made vessels of wrath, as in *ver.* 32. yet that he neither doth, nor indeed can make any evil vessels, or originally dishonorable vessels, without respect to sinne first acted personally by man; for it is thereto affirmed, that they procured their evil to themselves, not because God forsook them first, or before *Adams* posterity had actually or personally sinned, as is cleared in *Jer.* 2. 18, 19. and largely in the latter end of my 16 Distinction before mentioned, but for that they forsooke the Lord their God, *Jer.* 2. 17. first, and that actually also, as is said to the same effect, *Ier.* 5. 19. and 18. 4. Now when men, though formerly so well formed and inlightned, have marred themselves upon his gracious intending Potters wheele, by their owne wilfull persisting in resistance against grace, and finding fault with his good forme put on them; Then God may justly of the very same lump of every one, such particular person, make dishonorable vessels: Here to take notice what God saith in this very point, to those people, the simlized Clay, typically representing every mans condition in this cause, as is proved in my 2 Distinction, where he affirmeth,

I had (for my part) planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me?
Ier. 2. 21.

Thus the honour of God, and all his holy attributes united, is preserved, the tormentors of the Text confuted; thus is shewed, that no
man,

man, though by God made a dishonourable vessell, is wronged, and the amiable agreement of the Scripture is confirmed.

The thirteenth Distinction, wherein the mistakes of some men, concerning Gods dealing with Jacob and Esau, is laid open.

Herein note, that because God saith, *for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger.* Rom. 9. 11, 12, 13. From this Text, some men, to maintaine that Gods absolute will, and prerogative power, is the only originall cause of election and reprobation, have concluded, that God did love *Jacob*, and reprobatingly hated *Esau*, before either *Jacob* or *Esau* were born, or had done either good or evil; which affirmation is by that very Text it selfe, proved false; for I am very confident that no man will affirme that, because God said, *the elder shall serve the younger*; that this proveth, that God hated the elder to eternall destruction as they conceive, no doubt but that God might declare that such a servitude was to come, and yet not so hate the elder.

Therefore observe how this Text hath been mistaken; for accordingly, as the Text declares Gods word to *Rebecca* their mother, before they were born, to be no expresse indignation of God, but only a discovery of a secret that was to come, that the one of those twins should be mightier than the other, *and that the elder should serve the younger*, Gen 25. 23. so it is in the Text of Rom. 9. 12. that God said no other, nor expressed any other hatred of his at all, concerning *Esau* before he was born, but only declared that in future, the elder should serve the younger, which so fell out in their offspring.

This servitude was all the hatred that God spake of concerning *Esau*, at any time before he was born; and as for those following expressions in ver. 13. where it is said, *as it is written, Jacob have I loved, and Esau have I hated*; which words are brought forth by some men, *Goliath*-like, to maintaine that God doth reprobate some men, by his meer prerogative will and power only. But I pray you beloved observe, what strength is in that supposition; for some men have conceived, that God did speak those words, to set forth his decreed intention concerning *Jacob* and *Esau* before they were born; whereas

in truth, God did not apply those words to either of them before they were born, but are words which God spake to the Prophet *Malachy*, *Mal.* 1. 2. many hundred of years after *Iacob* and *Esau* were born, in which long space of time, God had a full prooffe of *Esaus* actual malice against his bother *Iacob*, and of *Esaus* prophanenesse in his selling his birth-right, and of the manifold personall injuries, that *Esaus* posterity, in that long time, had despitefully acted against the off-spring of *Iacob*, as amongst other things, appeareth in *Num.* 20. 17. *Obad.* 1. and 21. and other places. Then, and not while then, God after his so long experience of *Esau* and his posterities actual and personall evill behaviour, both against himselfe and his people, he putteth the question to *Malachi*, saying, *was not Esau Jacobs brother, yet I loved Jacob, and hated Esau, and laid his mountaines and his heritage waste*, *Mal.* 1. 2, 3. but why so? was it because God by preterition had lest him first, without any hope of saving means, or had, as these people conceive, reprobated him before he was born, or before he had done good or evill? no such matter; but saith God, *because of his hatred and shedding the blood of the children of Israel*, *Eze.* 35. 5. Hereby signifying to the Jewes, that as *Esaus* wickednesse could not escape punishment by his being brother to *Iacob*, who was so wel beloved; so their wickednesse could not be sheltred from punishment, by their glorying we have *Abraham* to our Father; so at least resting in the Covenant of works, as the Apostle instanceth in that same, *Rom.* 9. 7, 8, 11. hereby you may see, how far distant God was off to hate *Esau* as eternally destructive, before he was born, or had done good or evill.

Againe, the Scripture fully confuteth that aforesaid tenent; for whereas you take Gods being said to hate *Esau*, to be no lesse then eternall reprobation or preterition, the Scripture divers times renders hatred, to be but a lesser degree of love, as amongst other places, plainly appears, by comparing *Ge.* 29. 30. with the next verse following, and by comparing *Luke* 14. 26. with *Mat.* 10. 37. And to apply this to *Esaus* condition you may see, that notwithstanding, that his inveterate eternally destructive hatred to *Esau*, which you without any grounds imagine, yet out of his tender care to *Esau*, and his posterity, even after they had personally rebelled, yet he gave speciall charge to *Moses* in his march towards *Canaan*, that they should not wrong no, not so much as any wayes provoke the children of *Esau* in their possessions, *Deut.* 2. 4, 8.

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Therefore that false surmise, that God did everlastingly destructively hate *Eſau* before he was born, so that thereby he could not actually or personally doe any good, doth prove utterly fallacious; for you cannot prove that God actually forsaketh any one man first, before they actually forsake him, for the Scripture frequently maintaineth the contrary, as is by Scripturefully proved in my last and 16 Distinctions.

Then thereto considering, that the Text, *Rom. 9. 11, 12.* doth in no sort expresse any everlasting hatred, but only an earthly temporall servitude, which is all the hatred concerning *Eſau*, that ever God spake of at any time, to any person, as before *Jacob* and *Eſau* were born, and that the Scripture useth the word hate or hatred, when meaning a lesser degree of love only, as is herein proved.

And that God never mentioned any sort of hatred towards *Eſau*, by the name of hatred, no, not so much as in temporall effects, untill God spake of it to *Malachi*, *Mal. 1.* after he had many hundred years of experience of *Eſaus* personall and actuall malice and prophaneſſe, and of his posterities actuall tyrannicall dealings with *Jacobs* posterity; as also in *Obad.* And considering that accordingly the election reserved for *Jacob*, in that very Text mentioned, extends no further in the utmost effects, but to an earthly temporall superiority over *Eſau*, or his posterity; and also, that the surmised reprobation wrested from *Rom. 9. 11, 12.* is in that very text declared by the Holy Ghost, to be in the utmost effects, but an earthly, and so a temporall servitude of *Eſau* to *Jacob*; and also considering that God predestinates or rejecteth men, according to his fore-knowledge of mens qualifications, arising from their well, or evill personall actings in the ability by grace given them in the common salvation, as is proved he doth, in my 17, and 18 Distinctions, it doth manifestly appear, that God in your sense, hateth no one man, nor forsaketh any one man, untill a just cause be first given, wilfully, persistingly, actually and personally by that man; but for the further discoverie of the fallacies, which men have put upon, *Rom. 9.* I pray you to peruse my 14, 15, 16, 17, 18. short distinctions, so much the rather, because God on the contrary doth affirme, that he is (not only good, but) good to all (and that not only his mercies, but) also his tender mercies are over (not only some, but over) all his works, and that he is not willing that any should perish, *2 Pet. 3. 9.*

The fourteenth Distinction, wherein some mens misconstructions, are discovered concerning that Text, where it is said, So then it is not of him that willeth, nor of him that runneth, but in God that sheweth mercy, Rom. 9. 16.

From this Text some men have conceived, that God by an Almighty power, by his shewing mercy, over-powreth some men, meerly looking upon them as Creatures only, so that those persons, neither shall, nor can avoid it, but they shall eternally be saved, whereas the Text sheweth, that it is not in any mans naturall running or willing, but only in Gods mercy, who in mercy by Christ, to satisfie justice, hath provided a way whereby he may shew mercy to mankinde, and by him then doth in mercy by an Almighty power in a common salvation, compell all to receive ability in themselves by infranchisement of their will, that thereby, in their well usage of that ability, so by Gods mercy freely given them, they may obtain eternall life, as is proved in my 6 and 7 Distinctions.

Hereto in the first place, we are to take notice, that no one meer man can, will, or runne acceptable in Gods accompt, any wise tending to eternall salvation, as he is naturally descended from polluted *Adams* loines; for on the contrary, in him the will and affections being ruled by the naturall sathanically deluded judgement, doth follow the wisdom of the world, which is so farre from Gods imputation of righteousness thereto, *that the wisdom of this world is foolishnesse with God, 1. Cor. 3. 19. and enmity with God, James 4. 4.* in this sense it is impossible that imputation of righteousness, should be settled upon him, that so willeth or runneth, how industrious soever he be, for he is yet in the snare of the Devill, and is taken captive at his will, *2 Tim. 2. 26.* Therefore in this condition, it is no way of him that willeth, nor of him that runneth, but in God only that sheweth mercy, who in mercy so loved the world, that he gave his only begotten sonne unto the world, *Iohn 3. 16.* who in lightneth (not only some men) but every man, so that through him all men might beleve, *Iohn 1. 7, 9.* So by free mercy investing all men with an ability or possibility in themselves, to be eternally saved, which possibility *Adam* lost for all; see Distinct 6 and 7.

Thus Christ was not sent to condemne the world, but in Gods mercy,

mercy, that the world through him (by their well usage of that ability, might will and run acceptably) and might be saved, compare *John* 1. 7, 9. with *John* 3. 17. Thus it is only of God that sheweth and dispenseth this his mercy, in freely giving ability to all men by Christ, and from this large distribution of ability, their owne acting therein is expected and called for, for from this ground God commandeth (no fewer than) all men every where to repent, *Acts* 17. 30. and to purge themselves, to put off the old man, and to put on the new man, to work out their own salvation, *Phil.* 2. 12. and many such like commands are given unto all men.

And the encouragement is therewith given, saying, *for it is God that worketh in you (the ability) both to will and to doe*, even to all men, as it is proved in my 6 and 7 Distinctions, and that of his good pleasure, *Phil.* 2. 13. or by his freely shewing mercy, according to this Text. Secondly, we are herewith to take speciall notice, that even the wills and affections of those men, which by their well acting in that ability or infranchisement, so by mercy given them, doe abide in beleaving, that in those very beleivers also, their affections, faith and works, are all imperfect; so that it is not any of their willings or runnings neither, that deserveth mercy; no, no: For if God should take notice of the imperfections that are in their strongest faith, and most exact obedience, to marke the iniquity of theirs that is therein, who shall stand? *Psal.* 130. 3. And this was spoken by a beleever, to beleivers, saying, *if we say we have no sinne, we deceive our selves, and the truth is not in us*, 1 *John* 1. 8. Therefore even in the very beleivers, salvation also is not of him that willeth, nor in him that runneth, but in God only that sheweth mercy, as before. First, in providing a way in mercy by Christ to doe so, by his pacifying the Fathers justice. Secondly, as before, by giving ability to all men. Thirdly, by passing by the imperfections even of abiding beleivers by free mercy. Fourthly, by his free mercy manifested by his giving of his Sonne, to, and for mankind, not only in all these and the like, but also therefrom establishing abiding beleivers in the speciall salvation in due season, though they doe not merit it, but as is by mercy granted for Christs sake.

Yet further observe, that considering, that it is Gods act in them, to inable all men, by setting all mens wills free, both to will and to doe of his good pleasure, or of his free mercy, as is proved he doth in my 6 and 7 Distinctions; that those men that do humbly act with God

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in that ability by mercy given them, strivingly endeavouring thereby by faith, to be obedient to God, retaining alwaies the sence of their unworthinesse and unprofitablenesse; These men though they be in themselves ungodly, yet God is pleased, according to the second Covenant by his free mercy established, to impute righteousness to these men, that doe beleve in him that justifieth the ungodly, *Rom. 4. 5.* And so herein is not the least tincture of any cause, why any such, by imputation accepted beleever, should boast or glory before God, otherwise than in the living use of his abundant mercy.

Because those beleivers cannot but know, and also faithfully confesse to the glory of Gods mercy, that they have done, do, nor can do, any thing savingly acceptable to God, by any ability whatsoever, but what they have in mercy received from God, and are notwithstanding so far from performing their obliged duty, as that they are therein unprofitable servants, according to our Saviours direction, *Luke 17. 10.* although God in mercy is pleased by Christ, to account them worthy, as in *Luke 21. 36. Acts 5. 41.* Thus you see, that in the very condition of abiding beleivers, that it is not of him that willeth, nor in him that runneth, but in God that sheweth mercy. Therefore impossible to men that remaine in unbeleeve to be saved by their willing and running, how earnest soever, considering that they also are by Gods will inabled by beleiving, to will and run acceptably, but they persisting will not. See my 6 and 7 Distinctions.

The fifteenth Distinction, wherein the mistake is discovered, which some men have fastned on that Text, where it is said, Therefore hath he mercy on whom he will, and whom he will he hardneth, Rom. 9. 18. and also sheweth, that there is but one will in God.

Herein to avoid misconceptions, we are to know, that whereas it is said, or supposed spoken, who hath resisted his will? *ver. 19.* that there is one will in God, no distinction of wils in God, as some men have imagined, that is his secret will, and his revealed will, his absolute will, and his conditionall will, *for God worketh all things according to his owne will, Eph. 1. 11.* not according to his wils, but his will, the act of Creation, and all the glorious various dispensations of his providence, proceedeth from the counsell of that his one will, it is his owne one and absolute will, that some of his works shall be secret,

secret, and that some of them shall be revealed, some absolute, some conditionall, and though some men are said to be resisters, *Acts 7. 51.*

Yet it is not so much as the least turning aside of the effects and dispensations of the counsell of that one will of God; for as all men are by the counsell of that one will of God, by grace enabled to know the truth, and accept of grace, as is proved they are all, in my 6 and 7 Distinctions: So the effects proceeding from that one will of God, doth uncontrollably proceed directly on in its fixed course, and deales with every man, as he finds him persisting in obedience or disobedience, to the Gospell-condition, and that his one will doth dispose of every man accordingly. Therefore we are in this cause now in hand, seriously to consider of the two maine dispensations, proceeding from that his one will, concerning mans salvation, for the counsell of his one will was at the Creation, to propound to man, his inabled Creature, a Covenant of works, and if he failed in performance of that condition, then to apply a propitiation before provided to satisfie his justice, for that offence or transgression against the first Testament, *Heb. 9. 15. Rom. 5. 20.* for all men, as is many waies proved in this tract.

And also in pursuance to perform the further effects, proceeding from that his one will, he then also determined (that upon his acceptation of that satisfaction made by Christ, by that unsportted Lamb, prepared before the foundation of the world, *1 Pet. 1. 19, 20.* and by him accounted of, as if slain from the foundation of the world, *Rev. 13. 9.* to propound a new conditionall Covenant to all men, which is; *that he that beleeveth shall be saved, and that he that beleeveth not shall be damned, Mark 16. 16.*

Now beloved, we are in rightly apprehending the true sence of this Text, *Rom. 9. 18.* to look upon the one will of God, as it is by his own determinate counsell, to be by Christ dispensed, ever since the restoration before mentioned, accordingly as men do beleve or not beleve. Also note, that though it be said, that he that beleeveth shall be saved, yet you know, or ought to know, that all beleevers, during this life, are in themselves unworthy, their faith and works are imperfect; and though their imperfections are such, by the inhabitation of the remainders of the old man in them, that men indeed considering of themselves, as in themselves, may admire why God should be

mercifull unto them; yet as his second Covenant was established by that his one will, so according to that his Covenant of grace, he will have mercy on all such men (though unworthy in themselves) as by faithfull indeavours, doe humbly aime at the performance of that his condition annexed to the second Covenant, as is fully proved in *Eph. 1. 11, 12, 13. Heb 6. Chap. 2. Thes. 2. 3, 4, 5. James 2. 5.* And also considering that those conditions annexed to the Gospell, are according to his will in holy writ published and propounded to the world, to be observed, *John 1. 16.* What a preposterous injurious taxation doe you (that stand to maintaine the effects of his power and will only) in this point, as separated from all his other holy attributes, cast upon our just impartiall God, and faithfull Creator by your (from this Text and such like) affirming, that notwithstanding what condition soever that God hath in his owne word, by his one will so published, to declare to the world, what his will is concerning mans salvation, by their obedience to the faith.

Yet that he hath as you conceive, in effect in this text declared that his secret mentall reserve, is to proceed by his power and will only, to harden some men to eternall destruction, without any respect of their actuall and personall disobedience against the Gospell-Covenant, though so propounded to them by him selfe. Thus yee render up God, by his exalting his power and will to destroy his Gospell-grace, which is according to conditions performed by men to be obtained.

Doe you not bring in God, placed upon the theatre of the world, by you wrapped up in deluding *Simon Magnus* his cloathes, making shew to do that for some men, which in truth, he doth not, nor really never did intend to doe for them.

Therefore beloved, with consent of Scripture, to gather up our gracious Gods holy attributes together, which such people have so far dispersed asunder; let us chearfully conclude this cause, maintaining Gods impartiality, with the very words of this Text, *that God will have mercy on whom he will have mercy, and whom he will he hardeneth, that he will have all men come to the knowledge of the truth,* *1 Tim. 2. 4.* and though even beleevers are in themselves ungodly, yet he by his not starting from his second Covenant, and the conditions thereto annexed made by him, he will have it so, it must be so, though there be no cause in them deserving it, yet he will have mercy on those, and impute righteousness unto them that beleeve in him, that justifieth
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the ungodly, and that it is his declared will also, that he will not have mercy upon any such man, that after ability given him by grace, to be obedient to the faith, yet will wilfully persist in the sinne of unbeleeve, contrary to the condition of grace, by God himselfe annexed to the Gospell.

The sixteenth Distinction sheweth the unwarranted dealings of some men, with Gods prerogative, by a wrested application of Gods hardning Pharaohs heart.

SOME men have applyed these words, where it is said, *and whom he will he hardeneth, Rom. 9. 18.* as if God by his absolute prerogative will, doth harden some mens hearts, without any regard of their hardning their owne hearts first, and they doe attempt to prove that their surmized tenent, by their bringing in Gods hardning of *Pharaohs* heart, *Exod. 4. 21.* as they suppose, not in respect of *Pharaohs* hardning his heart first, to be the moving cause of God thereto; therein they, though being Christians, and intrusted with his word, yet ill requiting Gods loving kindnesse, by making advantage of a wrong sence thereof, which makes against his impartiality, and will not on his part therein, take notice of the true procuring cause of *Pharaohs* misery, where it is said, *that Pharaoh hardned his owne heart, Exod. 8. 15.* neither doe they once own, but rather conceale *Pharaohs* proud blasphemous answer, given to Gods message, which was first of all delivered by *Moses* and *Aaron* to him, in a peaceable way to prevaile with him, *Exod. 5. 15.* nor of this tyrannical dealing with his people, before that message was delivered unto him, nor of his multiplying afflictions upon his people, after that first message from *ver. 6. to ver. 11.* Neither have they on Gods side shewed, that *Pharaoh* hardned his heart againe, *Exod. 8. 32.* nor that *Pharaoh* sinned yet more, and hardned his heart, he and his servants, *Exod. 9. 34.*

But behold yee Christians, that thus in effect doe maintaine, that God is the compulsive author of sin and rebellion in some men, even against himselfe, and be ye astonished; for behold, the very Heathen Idolatrons Philistines, that even their Idolatrous Priests and Diviners, did to provoke the people, to send speedily away the Ark of God from among them, reprove them, saying, *Wherefore then doe you harden your hearts as Pharaoh and the Egyptians did, when he had wrought*

wonderfully amongst them, 1 Sam. 6. 6. Thus you see here, that the very Idolatrous Heathens, have gotten the start of all such Christians in this point, by their laying the fault rightly upon the Creatures, as Pharaoh and the Egyptians, thereby vindicating the impartiality of the Creator, according to 1 Pet. 1. 17. which such Christians will not vouchsafe to do, but rather hide the same, although in that Text, 1 Pet. 1. 17. it is said, *that God judgeth without respect of persons, according to every mans works*, then not according to his first hardning of some mens hearts; see the proud rebellious answer of those people, the simlized clay, to the gracious exhorting message sent from God their simlized Potter, Jer. 18. 12. and the people hardning their own hearts as an adamant stone, in direct rebellion against Gods generall exhortations, lovingly propounded unto them, Zech. 7. 9, 10, 11, 12. See also in Rom. 1 chap. how graciously God manifests and shewes himselfe to them, ver. 19, 20. and yet how rebelliously they behave themselves towards him. See also the unstained impartiality, that is in our faithfull Creator confirmed, in that he forsaketh no man, before they actually and personally forsake him, 2 Chron. 15. 2. Ezek. 18 chap. Isa. 5. 2, 3, 4. compared with chap. 6. 9, 10. and Isa. 44. 18. compared with Mat. 13. 15. and John 1. 7, 9. and Acts 8. 27. as also Psal. 145. 9. Pro. 21. 29. Jer. 7. 25, 26, 27. besides, God doth not harden any mans heart first, nor forsake any man first, witnesse that famous proclamation, 2 Cor. 15. 2. And to testifie Gods habituall and accustomable impartiality, it is left to our view upon record; that although God did foreknow, that some Angels would fall voluntarily, yet it is evident, God did not forsake them first, it is they that did first forsake or leave their own blessed habitation, which God had given them, Jude 6. neither although God did fore-know, that Adam wou'd voluntarily fall by hardning his owne heart, yet you know that God did not forsake him first, but on the contrary part, God gave him directions how he might keep that blessed estate, of which he was possesse, and not only so, but therewith gave him power also to observe those his directions, and to perform them, and did not with-draw that power neither, untill the very time that he himselfe wilfully expelled, and cast off Gods gracious protection.

And this is much to be noted, because he was the great patterne of Gods extention of mercy to mankind, yet to draw neerer to our own condition, we finde in our Types, that though God did fore-know,
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th at the people of the Jews, would in future forsake him, and harden the ir hearts against him, even unto the height of Idolatry, and told *Moses* so ; yet it is very observable, that God on his part, in love, used preventing means with them, by his word declared, and daily mercies extended unto them, and did not forsake them, untill the very time, or that very day, as the Text saith, in which they actually forsook him first, *Deut.* 31. 16, 17, 18.

And hereto you cannot choose but know, that throughout the Scripture, that although God doth foreknow, what men will in future doe, yet he neither bestowes his rewards, except inabling ones, nor actually executes his judgements, except gracious teaching ones, untill the very time that men are either actually obedient, or persistingly and actually disobedient to the Gospell Covenant; besides, to conclude this point, I intreat you to beare in minde, what blasphemous desperate resolutions, and fearfull effects, this their renent may, and often doth, beget in the hearts of men, thus delusively to tell them, that God by his power and will only, doth harden all mens hearts first, that ever hardned, whether they doe harden their owne hearts first, or not.

The seventeenth Distinction is, to rectifie some mens mistakes of that Text, where it is said, For whom he did fore-know, he also did predestinate, Rom. 8. 29. and of that Text, where it is said, elect according to the fore-knowledge of God, 1 Pet. 1. 2.

CONCERNING these Texts, we are to observe, that the very Coherence of these words, *Rom. 8. 29.* doth lead us to take notice of something before spoken, to be the cause of Gods predestinating, according to his fore-knowledge, and looking back but to the very next verse, we finde, that the Apostle affirmeth to, and for those Roman Saints, saying, *we know that all things work together for the best, unto them that love God, ver. 28.* And therefore from these words, let us consider what the object is upon which his foreknowledge doth fasten, by which he doth predestinate; if you say that God predestinates only some men meerly, as Creatures, then his power and will so inordinately exalted, without his other holy attributes annexed, will render all his Gospell-conditions, which are in point of acceptation, required to be performed of all men, *Acts 17. 30.* to be absurd and

ridiculous; what shall we say then? shall we say that his predestination proceedeth, accordingly as men are of more noble Parentage then some others? no, these are denied, *1 Corinthians* 1. 26. *James* 2. 1, 2, 3.

What then, is it in respect of Gods fore-knowledge of some men, as bred up in the most famous Kingdomes or Nations? no, for in this very respect, *Peter* saith, *that God is no respecter of persons, Acts* 10. 34. What then shall we say, that God predestinates according to his fore-knowledge of some mens qualifications, in fearing God, and working righteousness (by their well acting in their enfranchisement?) to this the Scripture answereth chearfully, yes; for in this respect, *Peter* absolutely concludeth, even with admiration, saying, *of a truth I perceive, that God is no respecter of persons, but in every Nation, he that feareth him, and worketh righteousness, is accepted of him, Acts* 10. 34, 35. and as for the transcendent benefits, that proceed from that his foreknowing men, we have them expressly related in the 29, 30, verses, *Rom.* 8. to be in relation to such lovers of God, leadingly set forth in the 18 verse preceding in the very same Chapter.

Thus we finde, that Gods predestination, and other gracious dispensations, doe conjunctively worke together for the best (it is not said to those whom he predestinated by his will and power only) no, no such matter, but unto those that love God, as the lively coherence of that Text, *Rom.* 8. 28. and 29 verses confirmeth. Those fore-known lovers of God, are those objects, or those men, which are said to be elect, according to the fore-knowledge of God, *1 Pet.* 1. 2. and in further confirmation of this truth, behold that Gods gracious predestination, proceedeth from Gods fore-knowing of mens actuall first trusting in Christ, and that God doth not actually seale men with his holy spirit of promise, untill after their actuall beleiving.

To prove the first of these, its said, *in whom also we have obtained an inheritance, being predestinated*, note this being predestinated according to the purpose of him, who worketh all things after the counsell of his owne will (See here what the counsell of his will is) that that we should be to the praise of his glory, who first trusted in Christ, *Eph.* 1. 11, 12. Note this, who first trusted in Christ, or that we which before beleived in Christ, should be to the praise of his glory, as some translations render it. See also *Psal.* 4. 3. *Know that the Lord hath set apart him that is godly for himselfe*, See also *John* 6. 40. *Heb.* 6. 10, 12.
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2 *Thes.* 1. 3, 4, 5. So that hereby appeareth plainly; that Gods gracious predestination of men, proceedeth from his fore-knowing them first to be trusters in Christ, where the Gospell comes, or such as doe trust in Gods goodnesse only, where the written Gospell is not vouchsafed, as is proved in my 7 Distinction.

And as for beleeving, it is not said, after you were sealed yee beleeved, but flat contrary (note this) *after yee beleeved ye were sealed with the spirit of promise, Eph. 1. 13.* for in truth, their beleeving estates them to be in person, imputatively in Christ, and they, and only they, are thereby, by their foreknowne abiding in him, those men which are chosen in him before the foundation of the world, *Eph. 1. 4.*

These submissive abiding beleevers and trusters, are after their actual and personall beleeving and trusting in Christ, in Gods foreknowledge by him predestinated before time, to adoption of children in time, yet still according to the counsell of Gods will, *Eph. 1. 5.* by Christ, although in themselves ungodly and undeserving ones, as is proved in my 14 and 15 Distinctions.

But it may be some men will say hereto, that if God doth by Christ, only set all mens wils free, and so only enable all men to beleeve, and abide in beleeving, and doth further by an almighty power, over-power some men to beleeve, and to abide in beleeving, but then leaves it to their will, as he did to *Adam* our publick pattern.

Then God at all adventure, did commit his dearly beloved Sonne to suffer death for all men, not being sure that any one of them would accept of any benefit there-from, so that God was not sure, that the glory of his mercy should be magnified by any of the sonnes of men, and so you by this yourtenent in this respect, say, Christ might have suffered his agonies and torments of death in vain.

To which I answer, that Gods mercies aforesaid, would have been magnified in all men, although all men had refused it.

And for example herein, note, that even those that doe refuse that mercy purchased for them by Christ, shall one day bow the knee to him, and not only those that do beleeve in him, but every tongue shall confesse (even those that in this life time, will not that Christ should reigne over them by his spirit) *Luke 18. 14.* shall confesse that Jesus Christ is the Lord, to the glory of God, *Phil. 2. 11.* for the (wilfull) unbeliefe of men, shall not make the faith (or faithfulness of Gods intentions.

intentions towards them) without effect, *Rom. 3. 3.* for God shall be justified (of all men) when he is judged, *Romans 4. 26. Psalme 51. 4.*

And in this point, *the unrighteousnesse of men shall commend the righteousness of God, Rom. 3. 5.* because his operations, to, for, and in them, were really and graciouly intended for their salvation, though they have abused his mercy; and the Apostle to this end affirmeth, if wee beleeeve not, yet he abideth faithfull, he cannot deny himselfe, *2 Tim. 2. 13.* which I pray observe: Thus we finde, that whether men do make good use of Gods mercies or not, which as the golden Scepter is holden forth to all men, yet not only all men, but according to Scripture, *Luke 2. 10.* all the glorious Host of Heaven, shall or will glorifie God, not only in his justice, but also for his faithfulness on his part, graciouly intended, and accordingly extended forth to all men or every man.

You know beloved, that though God did fore-know, that the Angels that fell, would abuse his mercy, yet he estated them in his mercy, and also inabled them to remaine therein, and he dispossessed not them of that blessed estate, but it was they that kept not their first estate, and left their own habitation, *Jude 6.*

You know also, that God did fore-know, that *Adam* would not continue in his grace and goodnesse extended unto him by Creation, yet you see that God proceeded on, and did Create the world for Mankinds use, and also gave *Adam* power to keep that his first blessed estate, and forsook not him, untill he forsook God first; therefore it is no strange thing that God proceeded on, and did by Christs performances, establish the restoration of all men in inabling them in the inward man, though he did foreknow that some men, though in-franchised and inabled by the restoration, would reject his mercy purchased therein for them by Christ. But in further answer know, that although *Adam* did rebelliously refuse to continue in Gods grace of Creation, yet accordingly as hath been proved, that as all men are inabled by Christ; so God did fore-know, that some men would by that ability given them, by their well usage thereof, accept of, and abide in his mercy by Christ procured for all, and did fore-know that some men would chearfully yield obedience to the faith, so that I hope you shall not need to be further troubled with that fallacious feare; thus knowing, that God runs not into any hazard in any thing
that

that he hath done, doth, or ever will doe, or suffer to be done: Observe herewith, that Gods foreknowledge of what mankinde the Creature will in future doe, puts no necessity upon any man so to doe, but leaveth all men after inablement, in a voluntary estate by restoration as our grand patterne *A D A M* was left by Creation.

The eighteenth Distinction is a short application of these last six Distinctions, for further clearing the cause of election and reprobation.

FOR the discovery of Election and Reprobation, and what is the cause of them: if it please you we will take a little review of what to that purpose hath been said, in my last six Distinctions. In my twelfth Distinction, which is concerning the Potter and his Clay, it is proved, that God maketh no dishonourable vessels, unlesse it be by way of just punishment, for marring of themselves under his well-intending forming hand, and that God doth sharply reprove such men, that do charge him to make an imperfect work, or dismembred one, or a work that is worth nothing, as some translations have it, *Isa. 45. 9.* and also it is therein proved, that *Jeremy* plainly setteth forth, that by that one lump or same lump, *Rom. 9. 21.* it is not meant the one totall lump of all mankinde, as some men fallaciously, to maintaine eternall reprobation would have it, but that by that one or same lump is meant, the particular lumps of severall Kingdomes, distinguished Nations, and particular persons, which God hath on his part first by Christ put into a good condition, and would upon his Potters wheel, by good meanes used with them, under his well intending hand, so preserve them for ever, if they the Clay, do not persist in resisting his good intent, finding fault of and for themselves, with his good form put on them by restoration, as *Adam* did for all at the blessed Creation, in effect, complaining against the former good, *why hast thou made me thus to be governed by thee, and to depend on thee? no, I will doe the abomination of my evill heart,* as those very men, the Clay, answered their gracious exhorting Potter, as amongst many places, so in *Jer. 18. 12.* wherein the originall description of the Potter and his Clay is recorded, from whence *Rom. 9. 21.* is derived, and that God doth not forsake any one man, before that man doth actually and personally forsake him first.

And considering that it is proved in my 13 Distinction, that God doth no where say, that before *Eſau* was born, he hated *Eſau* with an eternall hatred; but that expreſſion of hatred, is only a recitall of what God did ſpeake to *Malachi* concerning *Eſau*, many hundred of years after *Eſau* was born; in which long proceſſe of time, God had received long and exact experience, not only of *Eſau's* prophaneneſſe, but alſo of all his perſonall and his poſterities tyrannicall injurious behaviour, both to himſelfe and the poſterity of *Jacob*.

And that the expreſſion of God, concerning his hatred of *Eſau*, mentioned in *Mal.* 1. 2, 3. was but exemplary, to ſhew, that no mans wickedneſſe ſhall be ſheltred from Gods indignation, by his having to his parent, or brother, or kinſman, ſuch a perſon whom God loveth.

And that ſometimes in Scripture-phraſe, hatred is but the expreſſion of a leſſer degree of love, as there in that ſaying, *the elder ſhall ſerve the younger*.

And conſidering, that Gods hatred in their ſence, as applyed to mans eternall reprobation or preterition, is ſo deſtructively oppoſite to Gods owne words, that he is not willing that any ſhould periſh, *but that all ſhould come to repentance*, 2 *Pet.* 3. 9. and that he deſires not, or delighteth not in the death of him that dieth, *but exhorteth them to turn themſelves and live*, *Ezck.* 18. 32. and that he is good to all, *and that hiſtender mercies* (are not onely over ſome, but) *over all hiſ works*, *Pſal.* 145. 9.

And that quite contrary to their imagined conceipt, that God forſaketh ſome men eternally, before, after their infranchiſement, they actually forſake him, God affirmeth that he doth not willingly afflict (no nor ſo much as) grieveth the children of men, *Lam.* 3. 33. Why then ſhould not we beleeve God rather than men, conſidering the election and hatred there mentioned, extends but to an earthly ſuperiority for *Jacob*, and a temporall ſervitude for *Eſau*? and that their fancied preterition from reall means, before men doe actually and perſonally forſake God, is in truth, if ript open, but a diſguiſed reprobation, for one that hath power to doe it, and doth keep from a man his food, may as really kill that man ſo, as if he cut off his head with a ſword.

And conſidering that it is proved by Scripture in my 14 Distinction, that it is not of him that willeth, nor of him that runneth in that darkneſſe,

darknesse, or by that ability, which he hath by generation naturally, from fallen *Adams* loines, but of God who doth set free all mens wils in due season, and so doth enable all men by his free grace, that they by their well usage of that ability, may acceptably by imputation, will and runne by their beleevving.

And considering that even then also, it is of God that sheweth mercy even to beleevvers, in mercy by Christ opening a way for it, and then in mercy forgiving their imperfections, both in their faith, and in their works also.

And considering that even beleevvers are in themselves ungodly, it is only of God that sheweth mercy; it is of him that will have it so, according to his second Covenant, in that he doth predestinate according to his owne purpose, who worketh all things after the counsell of his own will (not that those predestinated by his absolute will and power only, should) but that those who in his fore-knowledge, first trusted in Christ, or before beleevved in Christ (as some translations have it) or fore-known lovers of God, should be to the praise of his glory, and that those men should be sealed with the holy spirit of promise (not before by Gods absolute will and power only) but after they beleevved, as the coherence of the Text in plain words rendereth, *Eph.* 1. 11, 12, 13. Thus God will have mercy on him, and will impute his faith for righteousness, that maketh war against sinne; and yet in the lively apprehension of his owne ungodlinesse, departeth not from the goodness of the living God, but confidently doth beleevve in him that justifieth the ungodly, according to *Rom.* 4. 5. So by those Scripture-testimonies, spunging out that grosse delusive construction, from that Text derived, that God will have mercy on some men, and will harden the residue of men, considered of as Creatures only, as by his absolute will and power only, or for fore-known sin before men do, or can, actually or personally forsake him.

And considering of the same impartiality of our faithfull Creator, concerning his equall and just dealing with all men, according to 1 *Pet.* 1. 17. as is proved in my 15 Distinction, and that their mentally conceal'd partiality of God, doth destroy his Gospell-grace published, which is according to mens performances of his conditions annexed thereto, by them to be obtained.

And considering that it is proved by Scripture in my 16 Distinction, that God hardneth no mans heart, before he hath persisted in

hardning his owne heart, and that the very Idolatrous Philistines, to the shame of some Christians, did apply *Pharaohs* and his peoples misery to be by him selfe brought upon himself justly, by his and his peoples hardning of their own hearts first, as exemplary concerning all men so perishing.

And considering that it is proved in my 17 Distinction, that God doth predestinate some men to bee conformed to the image of his Sonne, but not according to his absolute will and power only, nor as he fore-knoweth men to be of more noble parentage, nor as being more wealthy, nor as being born in more famous Kingdomes, or Nations, than some others are, nor meerly as Creatures, without having respect in his fore-knowledge, either to their doing good or bad; but that the Scripture affirmeth, that God predestinates according as he fore-knoweth men to be lovers of God, according to *Rom. 8.* and that in every Nation, he that feareth God and worketh righteousness, is accepted of him, *Acts 10. 34, 35.*

And moreover considering, that God doth choose no man but in Christ, *Eph. 1. 4.* then you know that no man is in Christ actually by imputation, untill he be an actuall beleever, therefore he chooseth none to salvation, but such as either are, or he fore-knoweth, will in future be in Christ by actuall beleiving; for it is manifest, that though God doth choose or set apart some men for himselfe, yet that he maketh not that choice according to his absolute will and power only; but know, that the Lord hath set apart him that is godly for himselfe, *Psal. 4. 3.* And affirmeth, that those men doe turne his glory into shame, and do love vanity, that do affirm the contrary, *ver. 2.* From all these considerations herein mentioned, and many more in Scripture, we may warrantably and safely conclude, that neither predestination, election, preterition or reprobation do proceed from God upon any one man, by vertue of Gods absolute will and power only, nor that he doth forsake any one man, for fore-known sinnes, but doth continue in using good-means, whereby all men in their well usage thereof, might be eternally saved, untill that man doth give a just occasion for God to forsake him, by his wilfull forsaking of God first personally, persistingly and actually, after his inlightenment and enfranchisement.

The nineteenth Distinction is briefly to shew, what the speciall salvation is, mentioned in 1 Tim. 4. 10. as distinct from the common salvation, which is in that Text therewith coupled.

Herein we are to take notice, that as all men are enabled by and in the common salvation, to beleeve and abide in beleeving, so the speciall salvation is that condition or estate, which after mens turning in at wisdomes reproofe, by their abiding in beleeving, and depending on Gods goodnesse only, shee doth then poure out her spirit unto them, and maketh knowne her words unto them, according to *Prov. 1. 23.* being also according to that Text, where it is said, *in whom after yee beleeved, yee were sealed with the holy spirit of promise, Eph. 1. 13.* These sealing testimonies, and gracious and spirituall gifts, are variable in respect of their quantity, and are communicated, according to the proportion of the first fruits of the spirit, which is, by grace to any beleever granted, as beleevers by experience well know, and this speciall salvation, issueth according to Scripture, naturally from the common salvation; which common salvation, however it hath been by some men slighted, yet the beleeving of the large and effectuall efficacy thereof, concerning all men, as it is discovered in my 2 6 and 7 Distinctions, is by Scripture-warrant, the most direct and most sure way to obtain faith and repentance, whereby and where-with, the especiall salvation is by grace established to abiding beleevers, *1 Tim. 4. 10.* In that estate, beleevers do not only prove over-commers, but also perseverers in overcomming, according to *Rev. 2. 26.* in this estate beleevers doe enter into rest, *Heb. 4. 3.* see the excellency of this estate, *Col. 2. 7.* *1 Pet. 2. 4, 5.* in this estate they are written in the book of remembrance, to be made up with Gods Jewels, *Mal. 3. 16, 17.* See also *Col. 2. 9, 10.* in this estate, they by faith approach unto the very throne of grace, *Heb. 4. 16.* See *Eph. 1. 12, 13, 14.* *Rom. 8. 20.* these men by faith, by degrees do enter into that which is within the vaile, *Heb. 6. 19.* which place is in the Type, called the holiest of all, *Heb. 9. 3.* and by faith they are said to see God, who is invisible, *Heb. 11. 27.* they are passed from death to life, *John 5. 24.* to these beleevers he giveth power to be called the sons of God, *John 1.*

These in point of confidence therein, cease from their own works,

as God did from his, *Heb. 4. 10.* in this estate there is an entrance administred unto them, into the everlasting Kingdome of our Lord and Saviour Jesus Christ, *Eph. 2. 6.* and also by faith, they do enjoy fellowship with the Father, and with his Sonne Jesus Christ, *1 John 1. 3.* These men with open face, behold as in a glasse the glory of God, and are changed into the same Image, from glory to glory, even as by the spirit of the Lord, *2 Cor. 3. 18.* See also their admirable triumph, *Rom. 8. 35, 39.*

And though much more might be hereto proved, yet to conclude, they are blessed with all spirituall blessings in heavenly places in Christ, *Eph. 3.* which estate they doe enjoy even in this restored second life, according to the proportion of the first fruits of the spirit, which every beleever by grace, receives therein.

The twentieth Distinction sheweth, that as all men lost their peace with God (by Adams fall) which all Adams posterity had by propriety in him, whilest he stood, so all men are virtually in Christ, and by Christ, reconciled to God againe by restoration, though some men after their inlightenment, abuse that grace of their reconciliation in him, and do thereby lose the benefit thereof.

Hereinto pove that reconciliation of all men in Christ, we are to note, that the eternall curse of the Law is taken away for all men, which is proved in my 4 Distinction.

And also to observe, that Christs death was satisfactory for the transgressions, not that are, but were against the first Testament, *Heb. 9. 15. Rom. 5. 20, 21.* or Morall Law without limitation; to prove which, it is said, *Christ hath redeemed us from the curse of the Law, by being made a curse for us, for it is written, cursed is every one that hangeth on the tree, Gal. 3. 13.* and to prove, that by the word (us) is meant all men, observe that that verse is grounded upon the foregoing 8 verse, where it is said, *and the Scripture foreseeing, that God would justify the Heathen through faith, preached before the Gospell unto Abraham; saying, in thee shall all Nations be blessed, according to those unlimited promises, often repeated to Abraham, Isaac, and Jacob, that in their seed, no fewer than all the Nations, and all the Families of the earth should be blessed, as you may finde in Gen. 18. 18. 3. 22, 18, and 26. 4. 20, 14.* and as that 13 verse of *Gal. 3.* is immediately derived

derived from that generall application in the 8 verse preceding : So also the cause why Christ hath redeemed from the curse of the Law, is shewed (in the 14 verse, being the very next verse following) to be this expressly, that the blessing of *Abraham* (in whose seed, as before is shewed, that no fewer than all Nations and all Families of the earth shall be blessed) might come on the Gentiles through Jesus Christ ; which generall promise made unto *Abraham*, is called the Covenant, which was confirmed before in Christ, which the Law cannot disanul, as appeareth plainly in the 15, 16, 17, 18 verses next following, in the very same Chapter, as a conclusive confirmation of the very same discourse, which evidently proveth, that the taking away the curse of the Law, is so large for all Nations and Families of the earth, as to bring in the blessings in Christ (*Abrahams* seed) over all men. See *Rom.* 5. 18. Note also, by that his hanging on the tree he tasted death ; and hereto the Scripture shews us, that thereby and thereon, he tasted death (for no fewer than) every man, *Heb.* 2. 9. whereby his hanging on the tree in that Text mentioned, he became the propitiation for (no fewer sins, than) the sins of the whole world, 1 *John* 2. 2. being the Transgressions against the first Testament, *Heb.* 9. 15. *Rom.* 5. 20, 21.

And as the curse was (by his so being made a curse) taken away for all men ; so consider, that accordingly as it is said, that he is the Saviour of (no fewer than) all men, 1 *Tim.* 4. 10. as is before discovered. So also the Apostle affirmeth, that Christ dyed for all, 2 *Cor* 5. 15. and from that generall ground by him there laid downe, that Christ dyed for all ; he in pursuance of the same discovery, coherently gives us to wit, in the 19 verse next following, *that God was in Christ reconciling the world unto himselfe, not imputing their trespasses to them* : Herein is cleared to open view, that by Christs being therein, the worlds publick man, and generall representative, by his being reconciled to God in the worlds behalfe for the world ; the world is accounted of, as reconciled to God in Christ, verse 18. even in him virtually ; for you see, that by the worlds being so reconciled to God, and God in his justice and attribute of his truth, unto the world in Christ, the worlds trespasses are not imputed to them, which hath coherent relation unto that unlimited spee h immediately going before, that Christ dyed for all ; and upon the same ground it is affirmed, *God laid upon him the iniquities of us all*, 1 *Is.* 53. 6. against the first Testament, *Heb.* 9. 15. *Rom.* 5. 20.

And

And accordingly, in the discovery of the reconciliation of all men in Christ, it is said, *that God had purposed in himselfe, that in the dispensation of the fulnesse of time, to gather together in one, all things in Christ, whether they be things in Heaven, or things on Earth, even in him, Eph. 1. 10.* And further to make it to appear, that this large affirmation is spoken of a reconciled gathering, not only of all men who are Gods choice earthly things, as in reference to the Creation, but of all things together, in one in him, observe that the Apostle affirmeth, that it pleased the Father, *that in him should all fulnesse dwell, and having made peace by the blood of his Crosse, by him to reconcile (note) by him to reconcile all things unto himselfe, by him I say, whether they be things on earth, or things in Heaven, Col. 1. 20.*

Here alio we finde proved by Scripture, that this generall reconcilement of all men for the transgressions against the first Testament, *Heb. 9. 15. Rom. 5. 20.* or Covenant of works, was made to God in Christ, according to the good pleasure of Gods will, by the blood of his Crosse, by the shedding of which blood thereon, he tasted death upon the Crosse.

But note this, that it was not for the elect, or beleevers, or Christians only, but for no fewer men than every man *Heb. 2. 9.* or all, *2 Cor. 5. 15.* not excepting any one man; and also he thereby became the reconciling propitiation for (no fewer sinnes) than the sins of the whole world, against the first Testament, as hath been said; for this his reconciledly gathering together of all things in one, unto himselfe in Christ, doth unavoidably prove, that all men being his choice earthly things, are all of them, no one excepted, reconciledly to himselfe gathered together in one in him, even in him, according to the said Texts, *Eph. 1. 10. Col. 1. 20.* being compared in him virtually, though some men wilfully through unbeleefe (after their infranchisement, as in my 6 and 7 Distinctions) will lose the benefit of that reconciliation, personally; besides, to conclude this point, all the Nations and Families of the Earth, could not be blessed in him, as it is proved they all are, in my next Distinction, except all men be as in these former Texts, reconciled to God in him, even in him.

The one and twentieth Distinction proveth; that whereas all men were involved under the curse of the Law, by the destructive first Adams fall, so all men are againe blessed virtually in Christ, the restoring second Adam, though some men will, after inlightenment, voluntarily lose the eternall benefit of that blessednesse.

IN this point, though we have many proofes, yet considering that the Scripture useth the very same language, to confirme the same truth, I will only cite to your consideration, the large extent of Gods promises, made to *Abraham, Isaac, and Jacob*; as where he saith of *Abraham*, *all the Nations of the earth shall be blessed in him*, Gen. 22. 18. And againe to *Isaac*, *in thy seed shall all the nations of the earth be blessed*, Gen. 26. 4. and as unlimitably againe to *Jacob*, *in thy seed shall all the families of the earth be blessed*, Gen. 28. 14. For as hath been proved, that Christ as a reall cause of great joy for all people, according to *Luke 2. 10. is the Saviour of all men*, *1 Tim. 4. 10.* as a saving ransomer, or ransoming Saviour, according to *1 Tim. 4. and 6. verses*, compared together by a ransoming price paid, *1 Cor. 6. 20.* to recover all men, or ransome all men, out of the impossibility without Christ considered, to be eternally saved, which came over all men by *Adams fall*, and to estate all men in the inward man, minde and will, into an ability or possibility in themselves to be eternally saved, as is largely proved in my 2, 6. 7 Distinctions, which is a blessing far surmounting all temporall blessings whatsoever; therefore if we will but vouchsafe to mortifie our owne naturall inclination, to interpose our owne interpretations, and faithfully grant as we ought to doe, that in those unlimited promises, made to *Abraham, Isaac, and Jacob*, that in their seed no fewer number than all the Nations, and all the Families of the earth are blessed.

That the Holy Ghost doth without any mysterious mentall reservation, include all men, and doth not confine some men to temporall blessings only; and also, that in plaine words, the Scripture speaks the full and plaine truth in the litterall sence, there will be no cause for me, to bring any further proofe to confirme this affirmation, especially considering that the Apostle sheweth us the hard conditions that be in such blessings, which are but temporall blessings only, saying, *If in this life we have hope in Christ, we are* (not only of some men, but) *of*

all men (not only miserable, but of) *all men most miserable* 1 Cor. 15. 19.

Therefore considering that Christ is a reall cause (not only of joy, but) of great joy (not only to some, but) to all people, according to the scope of *Luke* 2. 10. I conceive that you will not, or dare not account, much lesse maintaine, that these blessings proceeding by that blessed promised seed to all Nations, and all the Families of the earth, to be intended of God, but for temporall ends only, to any man, or some men, for then to those men, by reason they are to give account for the exact proportion of quality and quantity, and time they have enjoied them.

The gift of them, though from a gracious God, will in reality prove to be to those men, rather an intended mentall cause of of aggravation of curses, than reall blessings. But observe herewith, though all men be in Christ virtually blessed in their generations, yet that no man is by imputation personally blessed, untill he abide in beleeving; for though Christ hath taken away the eternall curse of the Law, or first Testament, and the eternall sting of the first death, as is proved he hath done, in my 4 and 5 Distinctions, for all or every man, and so reconciled all men unto God, in the attributes of his justice and truth, unto all men in himselfe, and so are all blessed in him, and doth inable all men in the inward man in due season, to accept of that blessing, and abide therein in beleeving, as is proved he doth, in my 6 and 7 Distinctions;

Yet some men doe not, or will not accept of that great act of grace; and so though being delivered from the eternall curse of the Law, or first Testament, their thoughts and actions prove to be finnes against grace, and so are finnes against the second Covenant, and by their wilfull persisting in that unbeliefe, they prove, and are by themselves converted into the finnes against the Holy Ghost, as in my 10 and 11 Distinctions.

Thus these men, though having by Christ escaped the eternity of the first death, yet do involve themselves, into the irrevocable, eternal, cursed condition of the second death; but to abiding beleevers though their faith and obedience be imperfect, and in the outward man they be ungodly, yet to the beleevers God will not impute their finnes, or frailties, or infirmities, though by them acted against Christ, in or under the Covenant of grace, as is proved in my 10, 14. and

and 15 Distinctions, but covereth them, in and by Christ. From hence it is said by the Apostle *Paul*, from the Prophet *David*, *blessed are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is the man, to whom the Lord will not impute sinne*, *Psal. 32. 1, 2. Rom. 1. 8.* Thus though all men are blessed in Christ from their transgressions against the first Testament, which unavoidably comes upon them by *Adams* fall by their being not imputed unto them, as in my 4, 10, and 11 Distinctions;

Yet some men will, as hath been touched, by their wilfull persisting in unbelieve, transforme all their actuall sinnes, into sinnes against grace, and so against the Holy Ghost, and thereby never obtaine a perionall blessednesse in themselves, by a non-imputation of those their sinnes against the second Covenant, or Covenant of grace, which they might have escaped, if they had well used their ability given them in the common salvation, or blessed condition, wherewith all men are infallibly blessed in Christ virtually, as is proved not only in this, but also in my 4, 5, 6, 7, 10, 11, 20, 22, 23, and 24 Distinctions.

The two and twentieth Distinction sheweth, that all men are by restoration sanctified in Christ virtually, though some men doe abuse the same, and so wilfully lose the benefit of that their Sanctification.

Here to note, that in our Types, *Moses* with the blood of Calves and Goats, sprinked the people, *Exod. 4. 8.* and he sanctified (not only some, but) all the people of the Jewes, for none is excepted, *Exod. 19. 14.* which are our examples or Types, *1 Cor. 16. 6, 11.* Also note, that the bodies of those beasts that were brought in by the High Priest, for sinne, were burnt without the Camp, *Heb. 13. 10, 11.* therefore note here, that as all the people were sprinkled with the blood of those beasts, not one man excepted, *Heb. 9. 19.* that from this very ground, the Apostle to perfect this his discourse, concerning that generall sanctification, saith,

Therefore even Jesus, that he might sanctifie the people with his owne blood, suffered without the gate, ver. 12.

Thus when he satisfied Justice for the sinnes of the people, he suffered without the gates of *Jerusalem*, but yet the question may be, how many people be thereby sanctified, by his so suffering death without

the gate; to which question the Scripture answers readily, saying he dyed for all, *2 Cor. 5. 15.* and that he tasted death for (no fewer than) every man, *Heb. 2. 9.* and that thereby he became the pacifying propitiation for the sinnes of (no fewer people, than the sinnes of) the whole world, *1 John 2. 2.* By these undeniable testimonies is proved, that our Saviour Christ sanctified in himselfe, as many people with his owne blood, by his suffering without the gate, as he there dyed for, which is all, or there tasted death for, which is no fewer than every man, as those Texts maintaine.

And considering that his body is the typified Temple, *John 2. 19, 20. 21.* for sanctifying uses to the world, as the Jewes Temple was to that whole Nation; we ought not to grudge, to give our consent with the Scriptures, that by his suffering death without the gate for all men. or every man, that even so all men or every man, were thereby sanctified in him, although some men doe prophanely abuse that their sanctification in him, as in the Type some sanctified Priests, and vessels, that were once sanctified in the Jewish materiall Temple, and set apart for holy uses; yet notwithstanding, were many waies, many times so by them abused and prophaned, as that thereby, their former sanctification was nullified.

Againe, for our satisfaction in this very point, it is said, the unbelieving wife is sanctified by her beleeving husband, and also that the unbelieving husband, is sanctified by his beleeving wife, whi est they doe willingly abide together, as in the *1 of the Corinthians, 7. 13, 16.*

Now beloved, can we beleeve this in the Creatures, nay even in (as considered of themselves) ungodly Creatures? and will we not yield to our blessed unspotted Saviour, who is not only as in the speciall salvation, more peculiarly the head of his Church, but also in the common salvation by restoration, the head of (no fewer than) every man as in *1 Cor. 11. 3.* shal we not yield him the honour to acknowledge, that by his pretious blood-shed for every man, that thereby all men are sanctified vertyually in him by his restoration, and should so continue, if they after their inablement, did abide in him? as the unbelieving wife doth not lose the vertue of her sanctification that shee hath in her beleeving husband, if shee depart not from him, especially considering that our Saviour Christ affirmeth, saying, *and I, if I be lifted up, will draw all men unto me, John 12. 32,* not accepting any one

one man, and hee draweth no man for destructive ends, *Luke 9. 56.*

And considering that not only all men, they being in reference to Creation, Gods choice earthly things, but also all things both in Heaven and in Earth, are not only gathered together, but also reconciledly gathered together to himseife, in one in Christ, even in him, as you may see they are, by the peace made by the blood of his Crosse, if you will be pleased to compare together, *Col. 1. 20. Eph. 1. 10. and 2 Cor. 5. 15, 18, 19, 20.* And even as the beleieving husband, and the beleieving wife, are in that Text exhorted, not to put away the unbeleiving wife, or unbeleiving husband, except the unbeliever doe wilfully first make choice to depart from the beleever; so Christ putteth none away from him, nor doth forsake any one man, before that person maketh choise to depart, and doth first actually forsake him, as is by Scripture proved in my 16 Distinction.

But to take away all stumbling in this very cause, the Scripture very fairely steps forth, and plainly tels us, that there are some men though by grace drawne to him, and reconciledly gathered together in one in him, as aforesaid; yet notwithstanding being not able easily to go back, will put to more sathanicall strength, and wilfully draw back even to perdition, *Heb. 10. 39.* and though bought by him, do deny the Lord that bought them, *2 Pet. 2. 1.* and thereby not God by preterition, but themselves doe bring upon themselves swift destruction, and that there are some men, that although they are brought unto the knowledge of the truth, *1 Tim. 2. 4. Rom. 1. 19.* that will sinne willingly, after they have received the knowledge of the truth, *Heb. 10. 26.* And also the Scripture sheweth us, that there are some men, that although they be by Christ drawn to him, and reconciledly gathered together in him, even in him, as before said; that notwithstanding, will tread under foot the Sonne of God, and although they be also with his blood sanctified in him, yet will count the blood of the Covenant wherewith they were sanctified (note this wherewith they were sanctified) an unholy thing, and doe despite to the spirit of grace, *ver. 29.* which you know no man could be rightly said to doe, if they were not so first bought, and so drawn to Christ, and so reconciledly gathered together in him, and first sanctified with the blood of the Covenant in him, even before they doe deny the Lord that bought them, and before they doe account the blood of the

Covenant an ungodly thing, with which saith the Apostle, if we will beleeve him, even those Apostates were sanctified, *Heb. 10. 19.* then what need any further prooffe in this point?

The three and twentieth Distinction declareth, that all men by restoration, are justified in Christ virtually from the curse of the Law, and first death, though no man is by imputation personally justified, untill he be a confiding beleever.

BUT in this discovery, I will first, if you be pleased, distinguish what the nature or extent of this justification of all men in him is: Therefore thus;

First, all men are by Christs performances in the common salvation mentioned *Jude 3.* and *1 Tim. 4. 10.* justified virtually in Christ before God, from the transgressions against the Morall Law, or first Testament, and first death, according to the scope of *Rom. 5. 18, 20, 21.* and *Heb. 9. 15.*

Secondly, that by beleeving, such beleevers are by imputation personally justified, not only before God, but also in their own sense and feeling, by a well grounded peace in their consciences by faith settled.

Thirdly, that by good works and words, men are declaratively justified in the view of the world.

In the first of these senses, all men are justified in Christ before God, by Gods non-imputation of the worlds sins unto them, *2 Cor 5. 15.* compared with the 18 and 19 verses following, and with *Rom. 5. 20, 21.*

In the second, sense abiding beleevers are not only personally justified before God, by a non imputation of the worlds sinnes, as before, but also by Gods imputation of Christs righteousness unto them, they are apprehensively justified by the pacification of their own consciences, by the blood of Jesus, *Heb. 4. 3.*

In the third sense, one man is justified in the sight of another, as farre as men may judge, *Mat. 5. 16.*

Now beloved, take this for granted, that in all causes concerning the common salvation of all men, I do alwaies mean in the first of these three senses.

Hereto note, that as all men lost their righteousness, by the destructive

fructive first *Adams* fall, which all his posterity had respectively in him, whilst he stood, to shew unto us, that that great losse is repaired in Christ, the restoring second *Adam*, *Acts* 3. 21. Observe that in this point, it is said, *and he shall be called the Lord our righteousness*, *Jer.* 23. 6. So accordingly it is said, *he hath made him to be sinne for us, who knew no sinne, that we might be made the righteousness of God in him*, *2 Cor.* 5. 21.

This is Godsend on his part in him, for all men, and to make it appeare clearly, that the expressions, *our*, *us*, and *wee*, in those Texts uled, are not usually meant of the elect or beleevers only, as some men doe vainly imagine, but of the world, or all men of the world. Note that this 21 verse is naturally derived from the 19 verse immediately going before, where it is said, *that God was in Christ, reconciling the world unto himselfe, not imputing their trespasses unto them*, alio that both these verses doe relatively follow in his direct puruance of his discovery, to confirme the largenesse, and effectuall extent of Christs dying for (no fewer than) all, as in the 14, 15 verses preceding in the same Chapter, being his fundamentall foundation of that his large discovery.

And for further prooffe herein, the Apostle having shewed that by the Law, all the world became guilty before God, *Rom.* 3. 19. then from that very ground, he saith in the 23 verse, *all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus*, *Rom.* 3. 23. and 24.

Now note, it is not here said, *all have sinned*, and the elect or beleevers only, or that some men only are justified, but the coherence of the Text saith, *all have sinned being justified*, but as in his ground-plat he said, that by the Law, all the world became guilty before God, and in this Text, that all have sinned.

So in clearing that generall guiltinesse, he brings in that pretious antidote of Christs the Lambs blood, for no fewer than all; that as all have sinned and become guilty before God, so all are justified; all have sinned being justified (but still) freely by his grace, through the redemption that is in Christ Jesus.

And you know that redemption by a price paid, by his pretious blood-shed, is no other in effect, but a rancome paid. Then hereto note, to shew the largenesse of redemption, that he gave himselfe a rancome for (no fewer than) all men, *1 Tim.* 2. 6.

And the genuine sense of that Text, *Rom* 3. 23. is utterly destroyed, if we do not grant, that there are as many justified in him before God, by that redemption which is in Christ Jesus, as have sinned, which the Text tells us, is no fewer than all men, for saith the Text, in substance all have sinned, being justified freely by grace, from the curse of the Law or first Testament, *Hebrewes* 9. 15. *Romans* 5. 19, 20, 21.

But note further, though all men are thereby so justified in him, whether any man doe beleve or not; yet not any man but believers, do personally enjoy the comfortable use of the benefit thereof, neither are any imputatively justified in themselves, from their sinnes of frailty against grace also, but believers only.

Againe, to justify the truth of the justification of all men, by, and in Christ, before God, from all the aforelaid transgressions; it is said therefore, *as by the offence of one, judgement came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life, Rom.* 5. 18.

And to make this more plain, I finde it in another reformed Bible, thus; *Likewise then, as by the sin of one, condemnation came on all men, even so by the justifying of one, cometh the righteousness that bringeth life upon all men.*

Here you see fully proved that by Christ the free gift, his being given to the world, *John* 3. 16. such a justification proceedeth therefrom, as doth bring life upon no fewer than all men, though some men after their enfranchised ability restored, doe wilfully refuse life and light, and do love and choose darknesse, which our Saviour saith, is the punctuall cause of condemnation, *John* 3. 19.

And beloved, the litterall Text maketh this truth yet more plaine, even to open view: for from the same ground in the same Chapter, as it is affirmed, that the Law entred that the offence might abound; so it also testifieth with this reserve,

But where sinne abounded grace did much more abound, ver 20. So hereby is exprest, that as sinne abounded over (no fewer than) all men, as in this Text, *Rom.* 5. 12. and *Rom.* 3. 19. so answerably this Text affirmeth, that grace did much more abound, where sinne abounded; by these Texts compared, it is hereby proved, even in the very litterall sense, that as all have sinned, even so grace did much more abound over all men, which is the same still as before, only further strengthened,
that

that all have sinned, being justified freely by his grace.

And the reason why this justification, in and by Christ, is extended to all men, is therewith given to be this, in the same Chapter, *Rom. 5.* *That as sinne had reigned unto death* (even over all men, ver. 12.) *even so* (largely and timely) *might grace reigne through righteousness unto eternall life, by Jesus Christ our Lord, ver. 21.* and as it is here said, that even so (might) grace reign. So observe, that it is said as hath been touched, *That he hath made him to be sinne for us, that we* (might) *be made the righteousness of God in him, 2 Cor. 5. 21.* Note that to set forth how many men is meant by the word (we) it is said in ver. 15. that he dyed for all, for the world, ver. 19. From thence is granted, though not that all men are made, but that all might be made in this life by beleiving (if they resist not) imputatively the righteousness of God in him, and might be made at the resurrection of the body, inherently and perfectly righteous in themselves.

Note herewith, that no one of *Adams* posterity, either had or shall have an inherent personall righteousness, either in him, by him, or from him, the first *Adam*; yet by Creation it was possible, that they all might have proceeded from him by generation, inherently righteous, but that possibility being lost by his fall, we finde that there is a restored possibility in and by Christ the second *Adam* procured, though not that all men are made, but that by the good means by Christ performed for all men, and in due season communicated to, and in all men (according to the Text) as all men are by and in Christ made righteous before God, by a non-imputation of their sinnes against the Law: So thereby in their well usage of that ability given, all men might be made imputatively personally righteous before God, in this life time by their beleiving, and in their so abiding might be all made as inherently righteous, at the resurrection of the body, as *Adam* was by Creation. For beloved, our Saviour Christ hath been, and is, but upon the work of eternall safety, which he hath on his part intended, and doth intend to finish for all, if so be that men do not mar themselves wilfully, upon his well-forming Potters wheele of restoration, after ability given them to doe the contrary, as *Adam* did for himselfe and all his posterity, contrary to Gods gracious prime intent in the Creation.

For considering that a reconciliation is by Christ made to God, for the sinnes of all men, or the whole world; so that thereby their sinnes

against the first Testament, *Heb. 9. 15. Rom. 5. 18, 20.* are not imputed to them, as is fully proved in my 20 Distinction. This doth undeniably prove the justification of all men, from all those finnes by Christ before God; and from this gracious justification of all men by Christ, the transgressions against the first Testament, *Heb. 9. 15. Rom. 5. 18.* or the finnes accounted to be directly against the Father, as in my 9 Distinction, which finnes are called the finnes of the whole world, *1 John 2. 2.* are called the finnes past, or the finnes which are of God passed by, *Rom. 3. 25.* and from that reconciliation made, they are called old finnes, from which some men are said, through their wilfull unbeleefe to forget that they are purged, *2 Pet. 2. 9.* and by that reconciliation, those finnes are counted transgressions, not that are, but which were under the first Testament, *Heb. 9. 15.*

And from that reconciliation made, those finnes are said not to be finnes that doe reign, but that had reigned unto death, *Rom. 5. 21.* although some men doe by their wilfull unbeleefe and disobedience, though having so escaped those pollutions, yet doe returne with the dog to the vomit, and with the sow that was washed, to the wallowing in the mire of transgressions against the second Testament, or Covenant of grace. graciously presented to all men in due season, by the Holy Ghost.

But notwithstanding this rebellious Apostacy of some men from God, by their wilfull unbeleefe, after their inabling abidingly to beleeve, as is in my 6 and 7 Distinctions proved that all men are in due season.

Yet beloved we are to observe this still, that all that doe beleeve are justified, not only from the curse of the Law, and the eternall power which would have thereby seised on them by the first death, as all men are, whether any man do beleeve it or not, but also (in a further sense) they are justified from all things, from which they could not be justified by the Law of *Moses*, *Acts 13. 39.*

For the clearing of which Text, I intreat you to take notice, that notwithstanding Christs so effectuall and timely taking away the eternity of the curse of the Law or first Testament, and abolishing the first death due for the transgressions against the Covenant of works, even for all men, as it is proved that he hath done, in my 4 and 5 Distinctions, from which the Law of *Moses* could not justify any man, so that no finnes of that nature against the Covenant of works, or the

Fathers

Fathers Covenant, written with his owne finger on Mount *Sinai*, *Exod.* 31.18. are imputed to the world, *2 Cor.* 5.18. *Col.* 1.20. *Rom.* 5. 18, 19, 20, 21. because *God hath laid upon him the iniquity of us all*, *Isa.* 53.6. even us, all men, and although this remission is effectually procured by Christ, to remaine for ever, for the benefit of all men, whether any man do beleeeve, or do not beleeeve the same: Yet notwithstanding mens actual sinnes, even to an idle word, *Mat.* 12. 36. are ever since Christs ransoming all men by the Fathers estimation and application of the vertue of his blood (as if it had been actually shed at *Adams* fall, as is shewed in my ninth Distinction).

Sinnes not against the Law, but against grace procured by Christ for all men, from which also the Law of *Moses* cannot justifie any man, which sinnes whilest they remaine in any man, to be only sins of ignorance, frailty and infirmity, as Christ hath purchased a power to himselfe, to forgive those sinnes as Sonne of man, *Mat.* 9. 6. *Mark* 2. 16. So he hath promised, that verily all those sinnes shall be forgiven unto the sonnes of men, *Mat.* 12. 32. *Luke* 12. 10. even untill they prove sinnes persisted in against the Holy Ghosts gracious dictates, as those Texts do manifest, for then those men by those sins so far persisted in, doe totally exclude from themselves, the benefit of the Covenant of grace, and those persons have then thereby, no relation to receive pardon by the death of Christ, as is fully proved in my 11 Distinction, for Christ dyed only to take away the transgressions, which were against the first Testament, *Heb.* 9. 15. *Romans* 5. 18, 19, 20, 21.

Yet whilest these sinnes against grace, are not so farre persisted in, as is before said, but do remain as *Paul's* sins, and others before inlightenment, *1 Tim.* 1. 13. *Acts* 12. 17. which though indeed being sinnes against the very Gospell of grace, yet being sinnes through ignorance, infirmity, and frailty acted.

Though the Law of *Moses* be much more unable to justifie those transgressors for those transgressions, yet they have been, are, and shall be all pardoned (as men being so restoredly inabled, as before is proved that all men in due season are) do faithfully indeavour to perform the condition annexed in the second Covenant, which condition is beleevingly to confide in God and his mercy and goodnesse in Christ, where the Gospell is vouchsafed, and where it is not, to confide in his

grace and goodnesse only, as in my ninth Distinction.

Notwithstanding the strictnesse of the Law of works, and mens apparant and abundant falling short, in the performances thereto required, and notwithstanding their failings through frailty, against the Covenant of grace also; yet if they fixedly do confide in this only that God is good and gracious unto sinners, and ungodly ones, strivingly endeavouring to walk before God accordingly, they are accepted; of which goodnesse of God, the Holy Ghost doth by one means or other, discover to every man in due season, 1 Tim. 2. 4, 6. Rom. 1. 19. John 1. 7, 9.

Yet further note that this faith, though it be in beleevers, yet also being considered of, as in reference to themselves, is defective and unworthy, yet God is pleased by free grace, to account them worthy, and although their works also are accordingly imperfect, yet he is pleased to impute righteousness unto them, according to his new treaty made with the world by the application of the vertue of Christs blood, as if it had been actually shed at the fall of *Adam*, as hath been said and proved, 1 Pet. 1. 19. Rev. 13. 8.

So by this means it appears plainly to our apprehension, not only how farre, and from what all men, even whilest they doe remaine in unbeliefe, are fully and freely, by Christs performances, justified before God from all that, from which the Law of *Moses* could not justify them, this justification remaining accomplished for ever, for all men, whether any man doe beleve it or not.

That is to say, from the eternity of the curse of the Law, and first death, from which the Law of *Moses* could not justify them; but also it is hereby made manifest, that those that doe beleve are justified, not only from the curse of the Law, and danger of the first death, which was due for the transgressions against that Law or first Testament, as it is proved all men are, in my 4 and 5 Distinctions; but also abiding beleevers, according to that Text, 3. 39. are justified also from all (other) things or offences which never were, or are nor can be punishable by that Morall Law or Covenant of works, called here the Law of *Moses*, neither could, nor can, nor shall the Law of *Moses* justify them, from those offences in any measure: Yet as is said, the obedient humble beleevers, are with *Paul* and others, justified by grace even from their failings, by ignorance, frailty, or infirmity past, present, or to come, by them so acted against the Covenant of grace also.

But

But this justification is peculiar to beleevers only, in the special salvation, expressly so accounted of, in *1 Tim. 4. 10.*

And the generall justification of all men by Christs performances, from the eternity of the curse of the Law and first death, are gracious effects issuing from the common salvation mentioned, *Jude 3.* and accomplished by Christ for all men, who by removing of the impossibility to be eternally saved, which came over all men by *Adams* fall, is the Saviour of all men, and so stiled in the same verse, *1 Tim. 4.* Yet even the humble obedient beleevers, though being by faith so justified before God, and by grace imputed and counted just men before God, yet even they must live by faith, by the forsaking all selfe-conceited justification, which sheweth us the meaning of that place, where it is said, *that even the just (man) shall live by his faith, Hab. 2. 4.* which is also affirmed in *Rom 4. 5.*

The twenty fourth Distinction, wherein is proved by plaine Texts of Scripture, that as all men by Adams fall, were blotted out of Gods book of life, that came in with the Creation; so all men are in and by Christ and his performances alone, againe written in the book of life, that came into the world by Christs restoration, and that no one man hath been, is, or shall be blotted out thereof, but by his owne personall default, shewing also herein, the fundamentall cause of the hereticall error of the Papists doctrine, hinting herein also what the Lambs booke of life is.

Herein we are to consider, that all men were by Creation (respectively in the first *Adam*, untill his fall) innocent, righteous, and blessed of God, *Gen. 1. 27, 29. Eccl. 7. 29.* and also that God affirmeth, that he blotteth none out of his book, but in respect of their (not fore-seen, but) actual sinne, as appeareth in *Exod. 32. 33.* being compared with the 23, 30, and 31 verses, in the same Chapter preceding, and with *Ex. k. 18.* being in this point, the scope of the whole Scripture, testifying that God forsaketh no man whatsoever he fore-knoweth that men will in future doe, untill they doe personally and actually forsake him first, as is also fully proved in my 16 Distinction.

And you know, that before *Adams* fall, no man had sinned, nor actually forsaken him, so that *Adam* himselfe and all his posterity, respectively in him, were all then overcommers in Gods estimation,

Hereto God promiseth, saying, *of him that overcommeth, I will not blot out his name out of the book of life, Rev. 3. 5.*

But upon *Adams* being overcome by sinne, he being the publick man, of whom the Scripture saith, *the first father hath sinned, Isa. 43. 27.* and so was the procurer of wrath, whereby he lost in that effect his fatherly place; whereupon Christ graciously accepts of that general government, and is called *the everlasting father, the Prince of peace, Isa. 9. 6.* which hath been all along in this tract, clearly testified, that by the fall of the first father *Adam*, who sinned, no fewer than all men, were blotted out of that book of life; for although none of *Adams* posterity had then personally and actually sinned, as appeareth by *Jacob* and *Esau*, *Rom. 9. 11.* who are said to have done neither good nor evil before they were born; yet by the then comming in of sinne, the earth and all the inhabitants thereof, would even then have been dissolved, if Christ the everlasting Father, and Prince of peace, had not assisted, which dissolution would have plunged all *Adams* posterity in a non-being, and would have also separated *Adam* for ever, from Gods blessed presence, as is proved in my 9 Distinction; and then by all mens being blotted out of that book of life, thereby the blessedness intended of God for all men by Creation was extinguished, and the blessed first life therewith was ended, and then the first death entred, which without Christ the everlasting Fathers gracious performances considered, would have been eternall even over all men, *for then by one man sinne entred into the world, and death by sinne, and death passed over (no fewer than) all men, Rom. 5. 12.* and that this death was the first death, antecedent to the second death, mentioned in *Rev. 2. 11.* and *20. 6, 14.* appeareth plainly in this, that this death passed over all men, *Rom. 5. 12.* but the second death set forth in those texts in the *Revelations*, neither hath done, doth, nor shall passe over all men, for there are some men are blessed, by having a part in the first resurrection, on whom the second death hath no power, *Rev. 20. 6.*

Thus we find that the spirituall book of life, pertaining to the observation of the first Testament, established by God, as appertaining to the very act of Creation, was by the fall of *Adam* into sinne and rebellion, utterly nullified, so that all men by the fall of *Adam*, as before is said, were blotted out of the same.

But now beloved, we may easily discern, that of free grace by Gods fore-knowledge of the fall, the shedding of Christs pretious blood

blood for a propitiation, for those finnes of no fewer persons, than the finnes of the whole world, *1 John 2. 2. John 1. 29.* was fore-ordained before the foundation of the world, *1 Pet. 1. 18, 19, 20.*

And that also by that unspotted Lamb of God, his being in Gods acceptation and estimation, accounted of as if he had been slaine from the foundation of the world, *Rev. 13. 8.* And also that by vertue of the same generall reconciliation made, *Col. 1. 20. Eph. 1. 10.* by that prepared pretious antidote, its being so timely and seasonably applied to the contagion, to expell the poison of those finnes, even at the very entrance of sinne into the world, that by that same efficacious meanes, the finnes of the whole world, *1 John 2. 2.* or transgressions against the Morall Law, or first Testament, *Heb. 9. 15. Rom. 5. 20.* or finnes directly against the Father, as in my 9 Distinction, were perfectly not imputed to them (the world) *2 Cor. 5. 18.* for God laid upon him the iniquity of us all, *Isa. 53. 6.* even of us all men, considering hee tasted death for (no fewer than) all men, *2 Cor. 5. 15.* or every man, *Heb. 2. 9.*

Thereby abolishing the curse of the Law, and the eternity of the power of the first death, even for all men, as it is proved in my 4 and 5 Distinctions.

Thus Christ, who is the everlasting Father, and Prince of peace, is the light of the world, *John 8. 12.* and the truth and the life, *John 4. 6.* the enfranchising restoring Adam, *Acts 3. 21.* who swalloweth up the first death in victory, as is fully proved in my 5 Distinction, by that means he did bring in a restored life and immortality to light, through the Gospell, *2 Tim. 1. 10.* whereby appeareth why it is peculiarly fixed on him, that in him we live, and move, and have our being, which is not that condition of life, which came in by Creation; for in that respect, its said, *In the beginning God created Heaven and Earth,* and in the plurall number, *Let us make man,* including the blessed Trinity, *Gen. 1. 26.* that life and being was to have stood by the perfect obedience to the Law of works; but that blessed first life intended for mankind, being nulled by the fall of Adam for all men, then this Gospell-restored living, moving, and being of all men, as you see is appropriated to him our Lord Christ, and his restoration, for all power is given unto him, in Heaven and in Earth, *Mat. 28. 18.* which restored immortall life, at the finall resurrection, will fully take possession of all men, good and bad, beleevers and unbeevers, though wil-

wilfull 'unbelievers will turne the blessednesse of that immortall life, formerly intended for them, into a curse, as appeareth by those differing sentences pronounced concerning all men, where it is said, *when the Sonne of Man shall come in his glory, come yee blessed of my Father, &c. and depart from me yee cursed, into everlasting fire, Mat. 25. 31, 34, 41.* which saying fully proveth the immortality of that cursed life, which is called the second death; and although some men doe thus wilfully perish in the second death, though being by Christ and his performances, perfectly delivered from the first death, yet wee finde, as is before proved, that life and immortality is brought againe to light through the Gospel, by his restoration from the first death, for and to all men, to secure not only those Apostates, but all men from perishing in that grisly curled condition of the first death, which otherwise would have been eternall to all.

By which means accomplished by Christ the everlasting Father, and Prince of peace, for all men, the restored book of life, wherein all men were then againe (according to Scripture-language) written, entered into the world; for from this very ground, as I finde said, the free gift came upon (no fewer than) all men unto justification of life, in *Rom. 5. 18.* So also I finde it thus, *verbatim*, in some reformed Bibles, said, *Likewise then as by the sinne of one, condemnation came on all men, even so by the justifying of one, cometh the righteousness that bringeth life upon all men, Rom. 5. 18.*

Thus the grace of God that bringeth salvation unto (no lesse number than) all men, hath appeared, *1 Pet. 2. 11.* And hereby we find that there is a restored book of life brought into the world, by and with Christ the free gift, his being given to the world, *John 3. 16.* wherein by him and his costly gracious means used, all men were againe written; and also accordingly, we finde God graciously appearing to the world againe, with this restored book of life, by *Moses* his desiring of God for the preservation of the Jewish Nation, saying, *blot me out of the book that thou hast written, Exod. 32. 32.*

Also there is expresse mention made of this book of life, *Psal. 69. 28.* but we need no further in this cause to travell those records; for as hath been somewhat touched, so more fully to satisfie the world in this very point, it is plainly said, *he that overcommeth I will not blot his name out of the book of life, Rev. 3. 5.*

Is not this a cleare testimony of Scripture to maintain this cause?

We

we cannot shut our internall eyes so close, if we be but rationall men, but that we must needs know hereby, considering the book of life, which came in by Creation, was extinguished by *Adams* fall, that even those mens names which do not overcome, were once again written in this book of life, that came in by Christs restoration, for else how is it possible that their names should or could be blotted out of the book of life, for their not overcomming?

But as you see that this is proved in the negative, so for further satisfaction, behold the same truth also confirmed in the affirmative, where in Scripture it is said, *If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, Rev. 22. 19.* Hereby we are informed to grant that even such offenders have a part in the book of life, untill it be taken away, even out of that book of life for their offence. For you know those offenders parts cannot be taken away out of the book of life, if even those transgressing men, had not formerly a part even in the book of life.

And whereas at the last great judgement, *Rev. 20. 11, 12.* there is mention made of books opened, in the plurall number: These manifold books may be fitly understood to be every particular mans book of his own conscience; and whereas it is said, another book was opened (in the singular number) which is the book of life; from hence it appeareth, that those books of the secrets of every particular mans conscience (their consciences bearing witness, and their thoughts accusing or else excusing one another, according to *Rom. 2. 15.*) shall be then and there opened together with that one book of life, in the daies of that great judgement aforesaid, or in the *day when God shall judge the secrets of men, according to the Gospell, ver. 16.* whereby will manifestly appeare, as it were by a true paire of tallies, that there is no more mens names cut off from that tally, nor blotted out of Gods book of life, then that the book or tally of their owne Consciences, being comparably put together to that tally of Gods book of life, shall clearly make manifest, that God hath not blotted out any one mans name out of his book of life, nor taken away any one mans part out of that book, but only the names and parts of such men, as have first on their parts personally and actually given a just occasion for God to deale so with them; the books of every mans conscience then and thereto clearly justifying God in all his proceedings. And from these Scripture-discoveries aforesaid, being considered of together it appears plainly,

plainly, that the Lambs book of life, also mentioned *Rev.* 13. 8, 21, 27. and 20. 15. is composed of those, and only of those over-commers names, which are then found written in that book of life not blotted out; this the Lambs book of life is the book of remembrance, which by that mean, proveth the book wherein Gods jewels are recorded, *Mal.* 3. 16, 17.

But how far this Scripture-modell (of the discovery of the common salvation) in this tract set forth to view, doth vindicate the glorification of our gracious God, in all his holy attributes united. How it presenteth the amiable consent and concord of Scripture, agreeing and declaring it selfe by it selfe, without humane glossing or interpretation, or jarring with it selfe, as some men would enforce it to doe, by interposing humane art.

And by proving the extent of the common salvation, how excellent, faire, comfortable, and sure foundation is thereby rendered in Christ, for all distressed consciences to procure repentance, and to build their faith and hope upon, as upon a rock, or the sure word of prophesie, untill the day dawn, and the day-star arise in their hearts; in the mean time by their patient waiting for their establishing in the speciall salvation, depending on the comfortable generall promises, proceeding from God in a common salvation expressed in his written word; when as on the contrary, all rotten sandie foundations of faith, built up upon mens altered qualifications, or legall reformation, doe either beget doubting with unsatisfied unbeleeving *Thomas*, concerning the extent, and gracious effects of Christs actual death, and personal resurrection, especially as in relation to their own eternall happinesse, or else for want of their election, being discovered to them from Heaven supernaturally confirming their acceptation with God to eternall life, they doe either drown themselves in superstition, or else they doe desperately cast themselves headlong into a dangerous untimely death.

How far this tract by proving the enfranchisement, or setting free of all mens wils in the inward man, minde and will, in due season doth take away from men, the occasion of these and such like blasphemous speeches, by their saying, or at least in their secret thoughts, concluding thus, or in the likemanner; if God doe bestow the ability to repent and beleeve, but upon a few men, and hath decreed accordingly, who be those persons, as I am by some learned men taught:

Then why should I wast my selfe with melancholy dispute, about my
acceptation

acceptation with him; for if I be elected, then how carelesse soever I be on my part, yet I shall be saved; and if I be reprobated, then how industrious soever I am for safety, yet I shall be damned, therefore why should I strive for my salvation, as if I could and would alter or hinder Gods decree?

To prevent which evils; how farre the believe of this Scripture-modell, concerning the infranchisement of the wils of all men in due season, will inable all men experimentally to confesse to the glory of God, and mens own shame, that the fault is not in the suppoled preterition of God, as some men imagine, but in themselves, in that they will not repent, and in that though they being by God inabled thereto, yet will not beleve or be obedient, whereas otherwise by their being taught, that God decreedly withholderth saving means from some men, they are ready to make advantage of that desperate doctrine, and to satisfie carnall affections, to lay the fault on God and his partiality, affirming that they cannot repent, and that by the operation of his decree, they cannot beleve, and so become carelesly desperate.

And although indeed this tract doth by Scripture maintaine, that no one meer man, hath freedome of will so much, as to think one good thought, much lesse to act in the least measure, as savingly acceptable to God, no not by imputation, as he is naturally descended from polluted *Adams* loins; Yet how firmly this tract proveth by Scripture, contrary to the Protestant tenent (who do limit the ability given of God but to some men) that God doth by the grace of the generall propitiation, mentioned 1 *John* 2. 2. effectually set free every man in the inward man, minde and will in due season, so that no one man shall perish eternally by Gods preterition, for fore-seen sinnes, before act; as some men have vainly imagined, that some men as meer Creatures, or for foreseen sins, do by Gods eternall reprobation or preterition, but only through his own personall default, actually committed after his inlightenment and infranchisement.

From hence how far God is hereby glorified and justified, in all his promises, threatnings, rewards and punishments, exhortations and dehortations, being frequently spoken to all men for them themselves to do, or leave undone, who will have by Christ in due season, their wils and apprehensions freed, as is by Scripture proved in my 6 and 7 Distinctions, so that thereby they are inabled spiritually to heare, and understand, and feare, and love, and be obedient to the faith,

How far this tract discovereth, what fallacious scholasticall shifts, some erroneous Protestants are in many considerable Scripture points, enforced to use, by reason of their not being guided by the litterall sense of the plaine Texts of Scripture, which doe unanimously confirm the common salvation or enfranchisement of all men in the inward man in due season, and that thereby some of them have and doe confirme, that God did by decree by his absolute will and power only, reprobate some part of mankind, without any respect by him had, to their doing evill, merely as Creatures, without any cause done, or fore-seen to be done on the creatures part. Thus they charging God contrary to his own word, with palpable tyrannicall partiality, and respect of persons, or else with some other Protestants, that dare not stand to that horrid and hideous affirmation, do say that God did not so tyrannically reprobate any man: But they thinking to moderate the businesse, yet by being deluded also by humane art, do as fallaciously maintaine, that God fore-knowing all men fallen into *Adams* sinning, did only by preterition passe by some men, so as decreedly they should not have any such means used with them, whereby they might be enabled in their good use thereof, to obtaine eternall life, but that some men of *Adams* posterity, must upon necessity eternally perish, though it then could not be in their own actuall sinnes, yet in those sins which unavoidably, as a violent irresistible inundation, overwhelmed them originally by another mans offence, to which sins they never actually consented, and to which transgressions, they much lesse personally acted it being committed by *Adam*, before they had a being, or before they were born. They by that means rendering our good God, who is a faithfull Creator, unfaithfully forsaking some men of *Adams* posterity, even whilst they were, as concerning their own personall consent, or act, innocent Creatures, and also before they were after the fall enabled to depend on him, and also before they had actually or personally forsaken him; which tenent is proved by Scriptures to be absolutely false, in my 16 and 17 Distinctions, which preterition by them imagined, if you doe but view the intrals of it, you shall finde it to bee in effect, no other than a disguised, or masked tyrannicall decreed reprobation; for as hath been said, he that hath power, and doth keep from a man his food of lively-hood, may as really kill that man so, as if he cut off his head with a sword.

How far this tract doth detect the error that is in the protestant te-
nent,

ment, concerning Christs giving himselfe a ranfome for all men, by their affirming, that Christ doth not effectually ranfome any man, except that man be eternally saved, which fallacy is ripped open to view, in my 2, 6 and 7 Distinctions, wherein is proved, that Christ doth effectually ranfome all men, and save all men, from the impossibility to be eternally saved, that came over all by *Adams* fall, and estates them by himselfe, with a possibility in themselves to be eternally saved.

How far also (though not meddling with the impertinent tradition of popery) this tract doth shew plainly, that the many hereticall errors of the Papists, upon which the whole rabble of their false destructive doctrine, and fantastickall ceremoniall discipline, doth depend, was hatched, and is nursed by their not making use of the large and true Scripture extent of the common salvation of all men, in setting free all men in due season, in the inward man, minde and will, by free grace, so that in their well usage of that meanes, they might beleieve and might be eternally saved; for by the Papists casting away this Scripture-truth, confirming the gracious setting free of all mens (by the fall) diabollically captived wils, they do fallaciously affirm, that man hath free will by nature, or by originall descent from *Adams* loines, which naturall freedome of will, by its consenting to good, is the disposing cause of our justification.

For as I finde recorded, they say, that works *Congruo*, *Andrad. in* are the disposing cause of our justification, which as they *Conc. Trid.* say is of mens selves, and standeth of the assent of mens *Ses. 6.* wils and reason, and this faith say they is Catholike and perfect, but yet unformed; and as soon as works are there-to joined they call it formed, and then say they it is meritorious, condigne, and justifieth; for say they, we are justified by faith and charity together, as the disposing cause of our justification as a necessary cause to obtaine at Gods hand, the grace of justification, *Conc. Trid.* but rather by charity, than by faith, because say they, that *Ses. 6.* charity goeth before our justification, as a necessary cause to obtaine at Gods hand, the grace of our justification, and adoption of his children. Thus by the Papists rejecting the Scripture-testimony, concerning the setting free all mens wils, by free grace, by Christ procured in the common salvation, as is proved in my 6 and 7 Distinctions, they are so wildred and deluded, that they doe heretically appropriate the disposing power, to act meritoriously, well

Gen. 6. 3. unto mens well asking in the freedome of their natural wils.

And because the Scripture doth maintain so strongly, that no mere man hath freedome of his will by nature, and that as in the tract is proved, that no mere man whatsoever, no not *Adam* if he had stood in his estate of innocency; much lesse any beleever, who are all as concerning themselves, defective, cannot, nor could not have the least footstep at any time, in any one thing, to challenge the least reward as due of debt to them, from their Creators hand, otherwise than he by whom they are, what they are, and from whom they have received whatsoever good they have, is pleased according to his Covenant made by his owne free grace, to account them worthy, and that though all beleivers are not in themselves in this life righteous, yet by Christ to impute righteousness unto them that doe beleve in him; that justifieth the ungodly. But this Scripture-truth is so mortally destructive to their fancied meritorious life with God; that rather then they will lay down their bosome-imbraced delusions, and humane traditions, they will venture at one stroke, desperately to hazard to deface the Holy writ it selfe; and as I find recorded, that some of their deceived *Grandees*, have thrust into the world, this blasphemous conceit, that the written Gospell is but as a nose of wax, which

may be set or turned divers waies, as it best pleaseth the humours of men, that steer the course for their doctrine and discipline, or as some of them have said, the written Gospell is but a fable of small profit.

But how far and how clearly this aforesaid tract, doth confute these, and many such like errors, both schismaticall, and hereticall, and steps in to put an end to frivolous and fruitlesse contentions, I leave to the judgement of any man, who will vouchsafe to give this short Scripture-modell, a considerate perusal, and doth not shrink or draw backe from the averment of the truth, which is infallibly by one gracious meanes or other (in due season according to the will of God, *1 Tim. 2. 4, 6.*) brought to the knowledge of every man; and thus I doe conclude these my 24 Distinctions, for the discovery of the effectual extent of the common salvation; And the Temple was open in Heaven, and the four and twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God; and cast their Crowns before the throne, saying, Thou art worthy Lord to receive glory, and honour, and power, *Rev. 5. 11, 14.* and the 11, 16, 19. And accordingly, that God in Christ may be

be truly glorified by his word, and in all his holy attributes united together, to the great increase of mankind's cordiall love, and faithfull obedience to God, and mens augmented comfort in Gods abundant grace, testified in mankind's Jubilee, is the daily prayers of me, his unworthy Instrument, and thine officious servant, by, and under the protection and direction of Jesus Christ our eternal blessed Lord, the everlasting father, and Prince of Peace.

Christopher Wado.

Observations considerable, appertaining to the former discourse.

Here to I pray you be pleased to take notice, that in the discovery of the wonderfull mysterious conjunction of the Jubilees, with some remarkable passages of Gods gracious dealing with all men by Christ. As I find by ancient acute Chronology, that the first Judaicall Jubilee, or the first year of their Jubilicall generall redemption, without any price paid for their unbondaged, either in respect of Persons, Lands or Goods, *Lev. 25.* did fall in just upon the 50 Jubilee of the world, counting 50 years for every Jubilee, from the Creation thereof; for that first Jubilee of the Jewes, fell in, as I doe find it, upon the 2500 year after the Creation, so being not a Jubilee of 50 years, as the Jewes Jubilee was, *Lev. 25. 10, 11.* but a Jubilee of 50 times 50 years, for 2500 yeares, contains 50 times 50 years; so that thereby it appears, that the first year of the Jewes Jubilee, fell in upon a Jubilee, which was a Jubilee composed of 50 Jubilees, counting 50 yeares for every Jubilee, from the Creation from thence being a Jubilee of Jubilees.

And also as I finde, that the 30 Judaicall Jubilee, did fall in just upon the 30 year of Christs age, about which time he began to preach, compare *Luke 3. 28.* with *4. 17, 22.* Even so it proveth by providence (not thought of by me, untill after I had intituled this Treatise, *Mankind's Jubilee*) that this former discovery of the extent of the common salvation, or Mankind's Jubilee, or good tidings of great joy for all people, did fall in upon the 33 Jubilee, being counted 50 years for every Jubilee, from our Saviour Christs birth; which number of 33 Jubilees being expired in the Jubilicall year, *Anno Dom. 1650,* in which year I wrote this tract, agreeth exactly with the number of 33 years of our Saviour Christs age, about which time he upon the Crosse, did actually and personally finish Mankind's Jubilee, or generall redemption,

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in such manner; and to such reall ends for all men, as is discovered in this former tract. But what Gods further intent is, in the marvelous conjunctions of Jubilees, with the typicall generall atonement, *Lev.* 25.9, 10. representing Christs gracious performances, and with our blessed Saviour Christs beginning to preach the Gospell, or deliverance to the captives, that being the condition of all men by nature, *2 Tim.* 2.26. and also in the number conjoining this former discovery, as afore said, with the number of the 33 yeare of Christs age, about which time he by his death finished the pacificall propitiation; for no fewer finnes, than the finnes of the whole world, *1 John* 2.2. I desire humbly to leave to Gods further gracious manifestation, and your beloved serious consideration.

FINIS.

Errata.

Page 17. line 21. read *their freedom.* p.40. l.12. r. *well usage.* p.47. l.7. r. *it is said.* p.48. l.20. r. *for them.* p.59. l.9. r. *as if.* and l.28. r. *all the.* and l.37. r. *are finnes.* p.62. l.21. *in the abuse.* p.63. l.18. r. *and gathered.* p.77. l.18. r. *but are.* p.79. l.21. r. *doth not further.*

